THE CHURCHMAN.

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Communications.

For the Churchman.

"The Church in the Wilderness."

(*Continued.*)

Rev. xii. 5: "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

In despite of the efforts of the dragon, the mystic Christ, the spirit of true religion is born in the Church. It is manifested and declared to the world that true piety and spiritual religion is the natural product of the Church—a necessary consequence produced by the very fact of its organization. There had been a time when to the mere man of the world, from his standing point, external to all religion, it had seemed that power had been the main end of her members. But now a new era has commenced. The dragon is cast out, the alliance between power and the Church dissolved; then it becomes evident to all men wheresoever their point of view may be situated, that what Christ requires in the heart of man is the natural birth of the Church visible, as organized upon earth.

But more than this—"all nations are to be ruled by him with a rod of iron." It is then seen that the true source of power and influence is the piety of its members. When the element of worldly power is cast out, then is come the reign of spiritual power; or, as the same is expressed in the eleventh chapter, "the kingdoms of the world are become the kingdoms of our God and his Christ."

"And her child is caught up unto God and to his throne."

Not yet, however, is this time come—she must flee away into the wilderness first. The effect in the mean time is not that general effect that is implied in the words, "he shall rule all nations with a rod of iron"—but a particular effect upon the individual Christian—he is raised up to God and to his throne by the Spirit of Christ dwelling in him. It seems as if the first consequence is the production in the Church of elevated and exalted personal holiness. The Church has first her saints, and then she reigns.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

Here are place, time and circumstance—all showing that the transaction is a real and actual one, not a metaphor. The time—when the dragon is cast down from heaven, when the man-child is brought forth, and men see it and its consequences. We look to the history of the Church from the times of Constantine until now, and we see since then everywhere the element of earthly power and despotism taking the Church into union with it and oppressing her. And even the Papacy to which the men of the middle ages fled as a refuge from the despotism of princes, even this only an union of Church and State in its most incurable form—the Pope being at the same time a temporal prince, and the Roman Court guiding and controlling the movements of the Roman Church. If, then, we consider the Churches of Europe, not one of them do we find free from the State in the one form or the other. Until about the discovery of this country this despotism had assumed the worst and most incurable form; and the current of events began to act the other way. *Now* the American Church is the only State-free Church in the world—free alike from the oppression and from the patronage of the State.

The place is "the wilderness." Men have imagined to themselves a wilderness-state of the Church, a state of depression, obscurity, persecution. This is in direct opposition to the text which says that "she fled thither from the face of the serpent," and implies that there the serpent could not reach her,—that there "they should feed her," "should nourish her.' Refuge, security, nutriment, support—here are the ideas conveyed, and not those of depression and persecution.

Again: upon the face of the record it is a place, an actual and real place. One of the plainest canons of criticism requires us to take the words of Scripture literally except so doing involves an absurdity. So here in the words, "She fled into the wilderness, where God hath a place prepared for her." If at the time of the Apostle St. John there was in existence an actual and real wilderness, hid away from the eyes of men and reserved of God, which I think no one will doubt, the text must be taken to speak of it. And when we look at the evils that at the time of the discovery of our country threatened to make an end of all true religion in the Church—to devour the man-child as soon as it was born, and all the extraordinary circumstances of the times, we shall not very far err in concluding that the wilderness is our country, the Church in the wilderness the Church here.

Verses 7–13.

"This passage, beginning with the seventh and ending with the thirteenth verse, should plainly be read in a parenthesis; because it is no part of the prophecy which is contained in the narrative, both before and after it, which is here suspended and then renewed again; for verses six and fourteen contain the same information, thereby showing the juncture to be complete."—*Dean Woodhouse on the Apocalypse.*

Verse 14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

Here again is repeated the main part of that which had been said before. "Her place" again is mentioned—the situation of that place—the reason of her flight "from the face of the serpent," her being "nourished there," with the additional information that to accomplish her flight, "two wings are given her as the wings of a great eagle."

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

Floods of water—multitudes of people. It seems as if the Church in the wilderness, being in "*her place*," was protected from the immediate and direct assaults of the serpent, as it is the place of refuge and nourishment 'prepared of God for her." In the wilderness he has no immediate power, and therefore he causes to pass out after her a multitude of his adherents—a flood of people of the same principles as his own, full of all guile, worldliness, godlessness, an emigration of multitudes hostile to her, in order that thereby, being feeble, she may be swallowed of their overwhelming majority.

Verse 16. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

Two things here. First, "the earth helped the woman." Not from her own seed, the children of heaven, did the aid come, but from the earth, the children of it. And secondly, the way in which the aid came; "the earth opened her mouth and swallowed up the flood." The "earth," that is the occupation of tilling the earth, the employment of a large population, absorbs these multitudes of the children of the dragon. Together in one body, as a flood, they had prevailed, but scattered over the land, they are swallowed up in the earth as it were, and lose their ancient malevolence of feeling and action.

Verse 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Here are two portions plainly pointed out, the woman and her children in the wilderness, in security from the wrath of the dragon, and the remnant of her seed, these that have not fled away into the wilderness. The dragon is wroth with the woman in the wilderness; yet seeing he has no power there directly or indirectly, he turns away from her, he leaves her at peace even from his attempts, and turns to make war upon the remnant. It seems, if we take the Church here to be the Church in the wilderness, that this implies distress and persecution to the Churches of the old world, a persecution and distress arising mainly from their situations as enthralled by the State.

Upon a candid and fair review of this prophecy, I see nothing against applying it to our country and the American Church, which the lapse of fifty years only, if events continue to run in the direction they are at present taking, may not clear up—and every thing in its favor. I look back to ecclesiastical history, and there I see the first introduction into the Church of the State-element. I see from that time this element of despotism continuing to oppress the Church, and that its direct effect was the gradual decay in her of true piety in a degree increasing with the increasing influence of State domination. And this I view waning more and more until it produced, through very weakness of its tyranny, another power in the Church as alien to its constitution as the State-element itself—the Primacy of Rome. And this, which at first was an aid against the tyranny of princes, became finally as oppressive, until the true sons of the Church, who felt in their heart the object of her mission, had no refuge from the one save in the other—no relief from the despotism of princes save in the despotism of Rome, no refuge from the tyranny of Rome except in the tyranny of kings—having only a choice of evils tossed back and flung from one tyrant to the other; until finally, by the Council of Trent on the one hand, and the several State-Constitutions on the other, the chains of one bondage and of the other were inextricably wound about the Church, and the links of her fetters rivetted beyond all power to unlock them. So that at present in Europe she seems to have no escape, through any power of herself or in herself from these two chains, differing indeed in form, but forged from the same material.

I look then to the "Church in the Wilderness," and I see it free from both forms of the serpent's influence. The first free Church in the world since the fatal days of Constantine; free alike from the oppression of the State and her patronage, and free not only in act and fact but in spirit also; all of us, both clergy and laity, feeling our freedom, and utterly and completely abhorring and casting away from us both forms of this tyranny. And furthermore, by our very position this spirit is produced in us. No circumstances are there which tend to produce in us a sympathy for the one despotism or the other. We know our position to be the true one, that one that tends the most to draw forth the strength that is in us. We feel that, placed as we are, the Church is forming itself to an energy of principle, a harmony of vigorous development, unseen in the world before.

Mr. Editor, I have read the books of the middle-age heretics, and in them I see the constant complaint is of the worldliness of Churchmen. In history I can discern that there was but too much ground for such complaints. I have looked at the modern history of European Sectarianism, and have seen that this is the pretence of its founders. And while I admit that it was too much so, I conceive it to have been a fact of position, and can discern the same spirit in themselves which they protested against in the Church—in them all, from the "Pore Priests of Wickliffe" downward.

This worldliness I can see arose from circumstances, but now when "the woman has fled into the wilderness," every one is beginning to feel that the natural offspring of the Church so placed is the birth of Christ in the hearts of her children, the growth in Churchmen of a calm spirit of confident and quiet piety. We are yet in the gloom of the twilight, but onward towards the morning. We can see new Chrysostoms, Augustines, Ephrems—men in whom the old Church-life shall unfold itself as vigorously and greenly as in the first ages.

Again: without the blood of her sons poured out upon it, has no land been baptized into the Christian name or received the Christian Church. This seems, in the providence of God, to be the case with all countries except "the wilderness." She passes forth into it, and there "they nourish her." It is a refuge to her "from the face of the serpent," even the very "earth helps the woman." I see this to be the case here. I see her growing without persecution except tongue-venom, which goes for nothing. I see this growth unexampled, so that her very enemies must acknowledge that all things work towards her increase. "And the children of those that oppressed her are seen coming and bowing to the soles of her feet."

Again: from her first feeble beginnings to the present day floods of men, bitterly hostile to her, have been pressing into this country, from the harsh-tempered Church-and-State Brownists, whom their descendants strangely imagine the "lovers of civil and religious liberty," down to the present influence of the Chartists, the infidels and discontented radicals of England and Germany, and the rude Romanist peasantry of Austria, France and Ireland, each flood from the first to the last bitterly hostile to the Church; and yet each absorbed in the agricultural population of the country, unlearning their prejudices and forgetting their crop. So "the earth helps the woman."

And lastly, I see the dragon turning and making war upon the remnant of her seed—perplexity and confusion increasing around our mother Church; and the same "State-element," the cause of this, that has been the cause of all their corruptions and all their sufferings, their evils as well as their miseries; and this affliction likely to increase.

When I consider all these things, Mr. Editor, and thus compare the course of events with the tenor of this prophecy, I cannot but rejoice in the prospects of the "Church in the Wilderness." Nor can I refrain from thinking that when "the first State-free Church" has attained her full growth, then will her example and her principles cry loudly across the Atlantic to the State-bound Churches there, aid them to break their bonds and stand upright, unenslaved; and thus place them in a position from which "unity" over the whole world shall be as natural a result as is the flowing together of waters uncongealed.

W. A.

For the Churchman.

Mr. Editor,—I find in the English Churchman, of December 12, a communication signed "M. A.," which, as "G. U." and Mr. Irons have given their views on Mr. Oakeley's letter, you will probably oblige some by inserting. As to Mr. Oakeley, it seems to me that his letter has not yet been done full justice to, though I am not at all concerned, either to condemn or approve it, further than to say, that I cannot find in it any such idea as that "sanctity is a mark of catholicity."

A. B.

Mr. Irons' Letter.

Sir,—The letter of Mr. Irons, in your last number, seems to imply a great misapprehension, on the part of the writer, of both the tendency and the object of Mr. Oakeley's communication the week before. Mr. Irons' protest is surely only *fair* on the supposition that Mr. Oakeley was arguing *in the abstract* the reasons for adherence to the English Church. This, I humbly conceive, was not his purpose; but he had a practical object, and one of pressing and immediate interest, before his eyes. He knew that, *as a fact*, whatever the account of it, there were many who were very much perplexed in mind as to their position in our Church, to whom his voice of encouragement and instruction would be likely to come home with power. It would have been quite useless to discuss the external evidences of our Church's catholicity to minds so affected: as a practical man, intent upon an immediate end, he waives this question altogether; and does not, it seems to me, as Mr. Irons asserts, assume throughout his letter, "that we are a body wholly exterior to the Catholic Church." I cannot help feeling that in this, as in many other particulars of this controversy of the last twelve years, much harm has been done, and very much good hindered, by one set of persons taking to themselves what has been addressed to others very differently situated, whether in respect to condition of life, or intellectual capacity, or personal perplexities in religion. In this instance, it is well known, that many have found support and solace in Mr. Oakeley's words; there are many who look in vain for signs of Catholicity in the ordinary, external notes of the Church; but to whom the evidence of the hidden, and yet most visible, life which breathes and moves so signally within her, may be addressed with an irresistible force. And surely this is not the hour at which we would willingly throw from us such loving and childlike hearts with rude and unsympathizing impatience of the *grounds* of their adherence to us. But I should not have intruded on your columns for the sake of urging any arguments of my own merely; I have written this to introduce to your readers the thoughts of one whose words of meekness and deep charity seem ever like a soothing undersong amid the angry contentions of our unhappy days. It will be seen that *he* does not assume at least "that we are already wholly exterior to the Catholic Church." Our Apostolic succession combines with the interior life of sanctity visible amongst us, to sustain and assure the doubting and perplexed. And of course the case of St. Cyprian himself is most wonderfully and providentially suited to our circumstances. As a matter of fact he lived and died out of the Communion of the Bishop of Rome in unruffled peace of mind, and in answering hope. But I will detain your readers no longer from Dr. Pusey's own words, in his Preface to the Epistles of St. Cyprian an St. Pavian, which seem to afford a secure resting place to many who, though they may consider themselves "in a doubtful position," yet do not think with Mr. Irons, that what is one "of greater certainty," may, under the circumstances of their condition, be one of greater safety for themselves.

"All subsequent experience has confirmed what his (St. Cyprian's) wonderful intuition into the true nature of Christian unity, and schism as its antagonist, enabled him to discern; that a member really divided from the body, however it might for a time exist through the life which it brought with it from the parent stock, could not continue to have life and growth, and that those severed from the 'unity and charity of the Church' could not have the Sacraments of the Church. One might add, which he implies, although not formally drawn out, that heretical or schismatical bodies develop into further heresy. These tests were stamped anew by the thoughtful wisdom of St. Augustine, and have been verified in all times. Their negative voice is then of exceeding weight. We may thankfully accept and urge the tests, sometimes vaguely adduced against us. The more it can be shown that they have never failed, the deeper their value to us; the truer and more unfailing the touchstone, the more surely is our Church which stands it, gold. One has but to fix one's mind on the manifold and multiplied tokens of life, which now, after three centuries of trial in her seeming isolation, God is with enlarged bountifulness pouring into our Church, acting not individually alone upon her members, but leavening her as a whole, in order to feel with the fullest conviction that the 'branch' which 'brings forth more fruit in its age' is not broken off; the stream, flowing on, is not parted from its fountain; that through the 'ordination of Bishops, and the ordering of the Church, running down along the course of time, and the line of succession,' she is joined on to Him who ordered it. Our Apostolic succession is our title of inheritance; the life everywhere diffused and enlarging through our Church is a proof, that by God's good providence, that succession is not vitiated; the sacramental life of individuals, and the witness given to them attests, to such as will receive it, His presence in our Sacraments; His dealings with our whole Church, that he has some gracious design for her as a whole. Thus much, perhaps, may be said here, on account of the especial relation of St. Cyprian to ourselves; it may be the rather said, because insulated passages might readily be produced which might seem unfavorable to us. Yet in proportion as we understand, in its full extent, the heretical and schismatical character, and shrink not from the terms in which he describes it, the more we see that it belongs not to us. We know, again, that we have the succession; we see that there is vivid life; God bears witness to us, one by one, that that we have the Sacraments; one other test our own Church gives with St. Cyprian, 'the bond of peace,' and 'the spirit of concord;' if with our other gifts we have charity, we may be the surer that we have unity,—may God enlarge it."

Your readers I think will easily pardon me for this long extract. I have not written these lines, God forbid! with any view to controversy, but with the earnest desire of contributing in any the smallest measure to the maintenance of a good understanding between men of "good will." I am, &c.

M. A.

Oxford, Dec. 3, 1845.

For the Churchman.

Our Sunday School Books.

Mr. Editor,—In the Episcopal Recorder of the 18th ult. I notice some extracts from a book called Susan Harvey, lately published by the General Protestant Episcopal Sunday School Union. After the extracts follow a few remarks by one who signs himself "P. E.," warning and cautioning Sunday Schools against placing in their Libraries books published by this institution of the Church, without first reading them; stating also that hitherto such has been the practice without even the *slightest* examination. That this has been the case in the school to which he is attached I am willing to admit, as he certainly ought to be the best informed concerning those things which take place in his own dominions; but that it is the case in *many* Episcopal Sunday Schools, as the writer asserts, I feel strongly inclined to deny. If I am not much deceived by Sunday School statistics in my possession, the by-laws of *many* make it the bounden duty of either the superintendent or rector to examine every book before it is placed in their library; and in his own case, (supposing him to be connected with a Sunday School,) he appears to have departed from his *usual* practice, and to have examined this *thoroughly*, (?) and I would in charity hope much more fairly, than he wishes the readers of his article to criticise it. I say, "than he wishes the *readers* to criticise," for his remarks can hardly be called a criticism; he merely gives extracts, some of them garbled, and leaves the reader to discover, if possible, the many-headed monster, which his own near sightedness enables *him* to discover.

The first thing which appears to trouble Mr. "P. E." is an assertion on page 13, "that the appearance of a young person in Martha's station without a cap is always peculiarly unpleasant," and that to wear "no cap" is always one of the "symptoms of a light, trifling character." I am free to admit, that as the book is a reprint from the English, it would have been better to have left this passage out and inserted instead some of the marks of vain, light-minded, or slovenly girls, peculiar to our own country; but this he says is really of small importance. I agree with him there, and think that if he had been able to find any mountains he would not have stumbled over this molehill.

The next thing, which, from his making an extract of it, we may infer appears monstrous in his eyes, is the fact that Mr. Herbert (the Parish minister) had "restored the daily service," and also by permission of his bishop, had arranged a daily service for his school, and particular prayers and hymns, and also a psalm, for the great festivals and for the saints' days; whether the pious zeal displayed by Mr. Herbert for both the old and young of his flock, or the deference which he pays to his bishop in asking his permission, are the quicksands in this portion of the book, Mr. "P. E." says not, but leaves the reader to his imagination, intimating we suppose by that, that his own is not acute enough to conjure up another sufficiently horrible.

But the great stumbling block to Mr. "P. E." appears to be the one absorbing desire of the child's mind during her sickness, which is to ratify her baptismal vows by the reception of the rite of Confirmation, and after that to receive the Holy Communion. The young disciple is so anxious to walk in the path marked out by the Church, and to obey the command of her Saviour, that she dreams of it. "She seemed to be with a large company of young persons all dressed in white, and over them was a beautiful roof all shining, and they were waiting quite in silence, all kneeling on the pavement of the church—for it was a church, only larger and more beautiful than any she had ever seen—and presently there came a rustling sound, and there was an awfulness in the feeling, and they all at once hid their faces, and it seemed as if a slight pressure came on their heads, and a voice, such as she had never heard before, pronounced a blessing, and it thrilled through every nerve, and she trembled and fell with her face to the ground; and the voice said, 'Ye are sealed;' then she awoke."

It is evident from the fact of Mr. "P. E.'s" choosing this dream as an extract, that he thinks too much anxiety is expressed by the child for the due reception of an ordinance which is held by the Church, as it is also represented by St. Paul to be, a first principle of the doctrine of Christ; he conceives that she is too anxious to be assured of her interest in this doctrine by the reception of the *sign* of the thing signified by Confirmation, which St. Cyprian says is the obtaining the Holy Ghost, and being perfected with the *seal* of Christ. The late Bishop Dehon of South Carolina, evidently held the same views, (of course all this is with reference to a true recipient,) and I would beg "P. E." to give the Bishop's Sermons a *slight* examination before he again attempts to render odious so prominent a doctrine of the Church, and which St. Paul places in the same rank with repentance, and faith, and baptism, and the resurrection of the dead, and eternal judgment.

But, Mr. Editor, "P. E." is not satisfied with giving this extract, but gives us much more, among which is part of a conversation with her schoolmistress, and which we may suppose, from his italicising one sentence in it, is peculiarly odious. Here it is, italics and all:—

Mrs. W.—My dear child, if it will ease your mind, I shall be very glad to hear anything you like to tell me, and I will give you the best advice I can.

Susan.—Well then, I do feel as if I never should get well any more, for this tightness on my breath doesn't seem to be any better, and I do feel so very weak, weaker than ever I was before. Now, you know I have never been confirmed; and it is so on my mind always, that if I should not live to be confirmed, I should not be able to receive the Holy Communion, and then how should I be able *to pass through the fire*, if I have no part with my blessed Saviour? This is on my mind night and day; and I have nobody to speak to about it. I have wanted so badly for Mr. Herbert to come, because he would tell me something that would ease my mind, I dare say."

In the first part of the communication in the Recorder "P. E." tells us very gratuitously, that whether "this is a fictitious narrative or not we are not informed." I should think that one who can see so *much* in this book, would be able to see from the fact of the child having an erroneous view concerning the necessity of receiving the *visible sign* in such an extreme case as her own to her salvation, that it was *not* a fictitious narrative; but this is not favorable to the view he wishes to take of the book, and consequently he overlooks, and is careful not to give an extract from the 48th page, where Mr. Herbert corrects her. It is this: "But before he left the house he gave poor Susan further comfort by pointing out to her the tender anxiety of the Church, that those 'who are ready and desirous to be confirmed,' but are unavoidably prevented, should not be excluded from the heavenly feast of their Saviour's body and blood."

But I have already intruded too much upon your valuable columns, and I will therefore hasten to what appears, in his view, to cap the climax in this horrible book; it is the sentence in italics, "*to pass through the fire.*" What does he mean by this? Is it possible that he wishes us to understand that the child had an idea of Purgatory? It cannot be. No man in his proper senses would endeavor thus to distort a metaphorical expression, by which she evidently meant her death. If she had used the term waters he would surely have been nonplussed, and yet if she quoted Scripture she might use either, I think, with impunity:—"When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the *fire* thou shalt not be burnt; neither shall the flame kindle upon thee."

It is really too bad, Mr. Editor, that "P. E." should thus attempt to drive an institution of the whole Church into what he would doubtless denominate Puseyism or Papacy.

J. K. E.

For the Churchman.

Mr. Editor,—In one of the newspapers of the day, I have lately seen a most extraordinary confession, on which it is my design to offer a few remarks.

That Bishop Onderdonk, by not submitting to their dictation, has lately given offence to some of his clergy; and because of this offence, that men who but a while ago thought much evil of each other, have united in opposition to him, (and thus verified the remark, that "misery acquaints us with strange bedfellows,") has been for some time notorious. That men, not belonging to that body, were attending the late General Convention with intents not very charitable to the Bishop of New York, was also a matter of some notoriety to those who were looking on, and had an opportunity of learning a thing or two. In other ways attempts were made to produce alarm and distraction within our borders, but in all those ways the plotters of mischief most signally failed. At length, however, and as the only remaining chance, Committee men were appointed to hunt up testimony, and Bishops were prevailed upon to wait and receive testimony thus obtained, and in the end the Bishop was presented and put upon his trial. Of that trial it is not designed now to speak. It is enough for the present to notice what was said by a paper published in New York pending the trial and in relation to it.

In this very extraordinary production we are told that it was entirely the fault of the Bishop, and afterwards that it was the fault of a large majority of the Diocesan Convention of 1843, that the trial took place; and that the fault committed by him consisted, not in doing the acts with which he is charged, but in offending some people in and out of his diocese. And how did he offend those "good and pure" people? By "endorsing" what the same writer is pleased to call that incendiary and uncharitable paper The Churchman. Nay, it is admitted that this presentment and trial, which we are told brings disgrace upon the diocese, would not have taken place if the Convention had not omitted to condemn the paper and the Bishop's *endorsement* of it. To gratify, then, the resentments of some few individuals, who chose to be in a rage with the Bishop, and who have failed in two successive attempts to revenge themselves in the diocese, all this persecution has been contrived; and our Bishops, whose dioceses needed their attention, have been forced from them to sit in judgment upon a brother Bishop, brought to trial for one thing because he had done another, and that other happened to give great umbrage to men but too ready to feel that "revenge is sweet."

And what is the offence of which the paper, thus reviled, is guilty? It is charged with bigotry, intolerance, gross injustice, &c.; all of which could have been endured, and by many of those who now revile it would have been applauded, some few years since, if its strictures had been confined to some of those who form *the coalition.*

We are told that those are "good and pure" men, although, to gratify their resentment, they are so ready to unite with all who will unite with them in a foul conspiracy to ruin (if *per fas aut nefas* they can) the reputation of a man of whose real offence (that of holding an office which others coveted) no notice will now be taken.

But as to the paper so unmercifully condemned,—what was its offence? Surely, even *a Priest*, although "my dear Colonel" calls him a Jesuit, may, and without committing any great crime, defend his Bishop, when most cruelly assailed by men *within* and a mob *without* the Church; and if at such a time facts are given and a few severe truths are uttered, surely those who complain of this have as little title to complain as the culprit at the bar, who is but too apt to persuade himself that those who condemn him must necessarily be his enemies, and are cruel, unjust, &c.

The time when that paper offended is given; and it is possible that some of us need not be reminded of the scenes which went before as well as followed. No doubt that if the Churchman, instead of defending the Bishop, had taken sides with "the Courier," and some other papers as friendly to decency and to truth, for all such reviling it would not only have been forgiven but applauded by "the pure and good" men spoken of. It acted, perhaps, a worthier part, *ab hinc illæ lachrymæ*. No doubt those who were then united against the Bishop, persuaded themselves, or rather were persuaded by Satan, that in what *they* said and did there was nothing for which any one had a right to censure them. It is not an unusual thing for such men to "mistake the venom of the shaft for the vigor of the bow," when judging of their own writings, as they will be sure to mistake the vigor of the bow for the venom of the shaft, when judging those who undertake to defeat their wicked projects.

It is recollected, too, that much about the time to which allusion is made, another paper was got up, in New York, to *annihilate* the Churchman; and this, of course, has been conducted with the ability, and learning, and Christian spirit, the want of which in the Churchman is so much deplored, especially as it has been *endorsed* by the men who deny the right of the Bishop and the Convention to think well of the Churchman and its editor. It was said at the time of the establishment of this paper, and by one upon whose sympathies and co-operation calculations might be made, that a more ably conducted paper was necessary to do injury to that of "the Jesuit." If this prediction had not been verified; if the latter had not been able to survive the assaults of the other, it is possible that we should never have heard of the presentment and trial, because in that event the deserted and affrighted Bishop might have gratified the wishes of those whose wish it was that "His bishopric let another take."

O what panic makers we have among us! How many are there quite anxious to agitate, and distract the Church, of course for the good of the Church! How much was to be done by these agitators, during the last General Convention, to elevate and give consequence to men, of whose merits blind and ignorant Churchmen (notwithstanding all that has been done to *affright in order to enlighten* them) I have not yet discovered. Some men (living in more than one diocese) have discovered how much which they deem "good and pure," may be done by slander; and how often it happens, that the innocent man, when all that is said by his enemies is discredited, and all the lies are refuted, "recovers a reputation disfigured by invective and tarnished by too much handling." With this view much that is said is said by those "who took counsel to kill him." In this way, if in this way our Bishops can be destroyed, men, whose merits have been undervalued, are but too ready to deem it lawful and praiseworthy to attempt their destruction; and yet of the men thus employed no truth, if it be likely to injure them, must be uttered. Still it may be true, that "the wicked are oftentimes snared in their own devices," and the plot which they contrived for the ruin of others frequently proves the ruin of themselves. While Haman and his friends were felicitating themselves upon the assurance of Mordecai's fate, Providence was accomplishing the destruction of his schemes and the advancement of the man whom he hated. "The path of the wicked is slippery, and terminates in shame and destruction."

It can scarcely be denied, that if the Churchman at the time alluded to had a right to defend the Bishop at all, it was not so abusive of his enemies as those enemies were of the Bishop. But men who revile others always find in the refutation of their calumnies much to complain of.

But let us hazard a few more words about this Mr. Churchman. He is admitted by our writer to be learned and astute; and surely it is kind to admit thus much. "He is peculiarly calculated for polemical discussion"—and this is a talent needed in these times in those who undertake the defence of the Church, its institutions, and its chief officers. "He unsparingly denounces 'good and pure men',—a crime which "my dear Colonel" abhors. "Good and pure," and yet ready to violate the ninth commandment. But it is added, "never before was it permitted thus to slander and libel." Now we will not speak of the secular press, which we are assured is more decent than the Churchman; nor yet give all the evidence which the press might furnish, that herein there is manifest error. Perhaps some of us may recollect, that at one period of time there was published in New York a periodical entitled "The Christian Journal;" and perhaps *some men yet living*, believe that in its pages as much of what some people call slander and denunciation was published as is to be found in the Churchman. It is true that all who denounce the Churchman were not quite as fond of speaking evil of the Christian Journal, as in that day they were not quite as much displeased with *Hobart*, as *now* they are with Onderdonk; and so they could then take a pleasure in reading severe things written of men for whom now they have the kindest and most grateful feelings. The men "denounced" in this day have offended quite as grievously as those of whom the then Bishop was wont to *speak his mind*. It is not to be denied, that the truth often does offend, and provoke those who hate it; and so the Bishop is to be persecuted for *endorsing* the Churchman; and this by men who endorse another periodical which may have been found to lack the ability, but certainly does not want the inclination to overmatch the Churchman "in unsparingly denouncing good and pure men."

But "my dear Colonel" is perhaps not quite as familiar with theological as with some other writings, or his paper would not have hazarded such assertions. Perhaps he would find sentences quite as severe, and as denunciatory of those who persuade themselves that they are the purest of the pure, if he would take the trouble to read the writings even of Hannah More. As it would be too much *to* ask him to read all that she wrote *to the point*, he is respectfully referred to her "Moral Sketches," and especially to the chapters headed "High Profession and negligent Practice," Of Soundness in Judgment and Consistency in Conduct," and "The Borderers." If, however, the writings of this good lady should be thought not quite evangelical enough, then, to establish my position, that others besides the good and pure of whom he speaks are as scandalous as the Churchman, let him read some of the tales of Mrs. Sherwood, and especially in her "Lady of the Manor," those which profess to illustrate and give the full meaning of the first, the second, the sixth, and the ninth Commandments.

Layman.

For the Churchman.

The Sentence in the Case of the Bishop of New York.

Mr. Editor,—I read with great pleasure in the Churchman of the first of February, the article of your correspondent, "Western New York," in reference to the sentence of the late Ecclesiastical Court in the case of Bishop Onderdonk. His view of that sentence appears to me to be conclusively the correct, indeed the only one which, without violating all reasonable rules of construction, can be adopted by every intelligent reflecting mind. What is the meaning of the word "suspension?" Can it imply perpetuity? Does it not refer to something which is to endure for a time, and is temporary in its character? Johnson, in applying it to such a subject as the one treated of by "Western New York," states it to be "a temporary privation." How can that be temporary which is unlimited—perpetual!

It is only necessary, it would seem, to read attentively the fifth section of the third canon of the last General Convention to be convinced that, in passing the canon, that body had in contemplation three modes of punishment, to be applied to offences on which a Court of Bishops might be called on to adjudicate. That these modes were different in character and degree; and were to be applied according to their obvious meaning respectively. The canon says "that if the accused is guilty, the Court shall at the same time pass sentence and award the penalty of Admonition, Suspension, or Deposition." Nothing cumulative was intended; the disjunctive, and not the conjunctive article was used, so as to negative the idea of combination. And, Mr. Editor, I will venture to assert, that not a member of, at least one House of that Convention, who voted for the canon, for one moment believed that in making a Bishop liable to suspension, he was, by the sentence of suspension, to be deposed from his office and the sacred ministry, or either.

It may perhaps be asked why the terms "limited suspension," or "suspension for a limited time," were not used, so as certainly to show the intention of the General Convention in the premises. To this it may be replied, that the framers of the canon, understanding precisely the meaning of the term "suspension," could never have dreamed that any interpretation would have been given to it, which would, as one of the Right Reverend Members of the Court is stated to have said, make it, if unlimited, equal to deposition.

It is a principle in the interpretation of laws, that no construction is to be given of an enactment which may conflict with another of higher or even equal authority, if by any other reasonable mode of interpretation such an effect can be avoided. Now the interpretation given to Canon III. of the last Convention by the late Ecclesiastical Court, does conflict with the spirit of the Constitution of the Church, and also with another canon of the General Convention. In the first instance it deprives the Diocese of New York of the episcopal supervision which the Constitution of the Church intended to guarantee to every diocese in the Union, by making that permanent which the canon declared to be temporary, and by doing so violates the Constitution which it was the duty of the Court to sustain. Again, the interpretation complained of is a virtual contradiction of Canon VI. of 1832, providing for the election of an Assistant Bishop. That canon gives the power of electing an Assistant Bishop only when "the Bishop of the Diocese is unable, by reason of old age, or other *permanent cause of infirmity*, to discharge his episcopal duties." But if unlimited suspension be in fact deposition, a diocese may be, and in the present instance is, deprived of the services of its Bishop, not by reason of old age, or permanent cause of infirmity, but by the sentence of a Court of Bishops; and whatever may be its exigencies, it cannot, by the existing laws of the Church, have the advantages of episcopal supervision or services, either by the election of an Assistant Bishop, or by inviting a Bishop from another diocese. For it will be remembered, that it is only in dioceses where there is NO BISHOP that Standing Committees have authority to request assistance from another diocese; and it cannot be said that a suspended Bishop is no Bishop. Although he may, by the sentence of his peers, be prevented from exercising his episcopal functions, he is, notwithstanding, a Bishop, and the Bishop of his Diocese; and while the sentence of the Court may subject the diocese to serious inconvenience, it cannot deprive him of his rights, or make the diocese a vacant one.

It is not for me, Mr. Editor, to suggest a remedy for the grievance in question. Desirable as it may be to rescue the diocese of New York from its anomalous condition, nothing should be done without great caution and serious deliberation; and nothing, under any circumstances, should be done, which would, in the least degree, disturb the peace and harmony of the Church. Having been instrumental, by a silent vote, in enacting the canon which has, as I conceive, been perverted and abused, I think it proper to say, that in voting for it there did not enter into my mind, nor do I believe it was in the contemplation of that House of the General Convention to which I belonged, that suspension and deposition were to be construed as synonymous or convertible terms in any event; but, on the contrary, that admonition, suspension, and deposition, were regarded as different grades, or degrees of punishment.

A MEMBER OF THE LAST GEN. CONVENTION.

For the Churchman.

Mr. Editor,—A paragraph of W. A. in your paper of February 1st, drew my notice as affording an opportunity to venture a few remarks, rather political perhaps, yet not unconnected with religion. Introducing his topic of the great share our country is yet to have in the extension and elevation of the Church throughout the earth, he adverts to the opinion of some of our "men of deep political science," that America is "the cradle of a system not yet matured, [nor indeed developed] which, when perfect, is to change the whole world, and that not for the worse but the better." The change presumed is in civil and political matters, and will come into full action when our population has been two or three times doubled. And my patriotism at once accords with the just and beautiful presentiment: for enough to support it is already in progress, silently perhaps, yet visibly, and with an energy most wonderful.

The consideration I would offer is this: If our eighteen or twenty millions of people are effecting so much in other nations, and our future one hundred millions are to diffuse and seminate an influence so much more powerful, what may be expected from the opening of CHINA, with her three hundred millions? While Europe and America look for incalculable results from the penetration of their sciences and arts and institutions into that immense community, will her institutions, closely observed and studied by western investigators, reflect no modifying impulse on the western monarchies and republics? And when she shall have adopted European military and naval tactics, which, from the imitative talent of her people, and the now reported yielding of their obstinacy, may soon be, may not her reacting influence on the western quarters of the globe be very formidably seconded, whether in wars upon single nations, or in the councils of represented sovereigns?

China is understood to contain about one third of the whole population of the earth, three hundred millions or more. Her people generally can read; and there is an immense proportion of them who are proficient in the learning of the country. Within such a mass of thought and action must lie an amount of mental and economical elements which can scarcely be effused into those so highly concentrated in Europe and America without producing new combinations, further developments, social or civil *progress* of some kind. The general peculiarities of so numerous an educated people must be founded on principle, i. e., philosophy, of whatever sort; and it is such as has satisfied their intellect for centuries, probably for several thousand years. And we take much for granted, if we suppose that our philosophy of life, or exploration of the secret principles of private and public welfare, is to communicate light to them, without receiving any in return.

Such is the topic I would suggest; and it may in due season be a highly practical one. As however it is at present in the immature stage of a speculation, the foregoing general view may be more worthy of regard than particular illustrations, in selecting which there is great liability to error. Two however will be ventured upon, not unworthy of notice in themselves.

Education, so universally pervading China, is not there so much that received in the myriads of schools, as that of moulding and winning the whole people to rules of orderly and correct deportment. "With us, *instruction* is the chief part of education, with them *training*"—"an early, constant, vigorous, and efficient *training* of the disposition, manners, judgment and habits both of thought and conduct." This method has been established for ages in every class of society, and throughout the Empire; and is not, as with us, an occasional novelty, proposed by a philanthropic adventurer or periodical, and neither extending widely nor enduring long. Whether the Church has ever done similar justice to Christianity, need not here be inquired. That she may now be "provoked" by the "zeal" of China for an inferior system, is religiously to be desired.

Most wonderful, *to us*, among the phenomena in China, is the government; the only other illustration to be offered. The Empire descends by succession, either lineally, or according to the dying Emperor's election. But the whole magistracy, below him, is formed from competitors of every grade in the community; and the competition is not for favor, imperial or popular, (though somewhat of favoritism may be unavoidable,) but a contest of proficiency in their ancient learning and knowledge. There are a few heriditary nobles, "chiefly the relations of the Emperor, who are styled *princes*, and are bound to live within the precincts of the imperial palace"—the mere incidents of a monarchy. "The real nobility or aristocracy of the country are the Mandarins," the large class, divided into nine ranks, who gain their offices by undergoing creditably the examinations referred to; only a very few acquiring "the nominal rank, and of course the distinctive costume," by purchasing it of the Emperor. What a lesson to artful demagogues! what a warning to the optimacy (abroad) who enjoy dignity and command by mere birthright! "no man in China inherits office," neither can he gain it by popularity. Yet the country is well governed within itself, society is orderly, and the crowded people are quiet and contented: above all, the Empire is the oldest on the earth. Can China, then, commune in wisdom and experience with Europe and America, and not afford them lessons, welcome or unwelcome, in these highest of the earthy interests of man? And will not religion and morals derive advantage from the grafting of some kinder and calmer government upon hereditary oppression and popular flattery and excitements?

O.

For the Churchman.

Why use the Cross?

Because Christianity needs some general emblem: and none is so proper as the Cross.

Symbols are certainly necessary: it is impossible to administer sacraments without them. Water emblems regeneration; bread and wine the "broken Body and Shed Blood" of Emmanuel; and there are no other symbols which can show forth these sacraments.

Fasts, are symbols of spiritual mortification and contrition for sin; festivals, of joy and thankfulness. The seal impressed upon a *subpœna*, is the symbol of the whole judicial power; the signet of a king emblems the king himself: the symbol of God among his chosen people was the Shekinah; and what should be the emblem of *our crucified* God? What but the cross? He could not have saved us had he not been *crucified*; it is Christ *crucified* that is a stumbling-block to the Jews; and were there no other reason for adopting this symbol, it would be enough that "HE went forth bearing his cross." St. John xix. 27.

Yet the senses in which the word is used by the inspired writers might also be considered as reasons for using this emblem, as—The "Cross" means Christianity. "The preaching of the *cross* is to them that perish foolishness, but unto us who are saved it is the power of God." 1 Cor. i. 18. "They are the enemies of the *cross* of Christ." Phil. iii. 18.

The "Cross" means the atonement. "That he might reconcile both unto God in one body by the *cross*." Eph. ii. 16.

The "Cross" means Jesus himself. "Having made peace through the blood of his *cross*." Col. i. 20.

And it is constantly called *his* cross, as in Col. i. 20, Phil. iii. 18, quoted above, and again, "Lest the cross of Christ be made of none effect." 1 Cor. i. 17. "Suffer persecution for the cross of Christ." "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. vi. 12, 14. "Nailing it (i. e. the handwriting of the ordinances) to *his* cross." Gal. ii. 14.

But is a symbol needed at all? It is in the sacraments; it is in the outward worship, which is all a symbol of the heart's adoration; and the want of this general symbol has been felt by many.

Were this but once universally re-adopted, how would the sight of it cheer the wanderer in a far and heathen land. How quickly would his thoughts turn toward heaven, when on entering a house, the well displayed emblem would show him that it was dedicated to the worship of the true God.

Even here, have we not Jewish Synagogues, and Quaker meeting-houses, and Arian conventicles, and Infidel club-rooms? And does not even the stranger here want some symbol of assurance that he is indeed in the temple of Him whom he seeks to worship? Our Saviour is the *crucified* Saviour and the cross—called and used as the emblem of Himself by apostles, by the primitive Church, and, until modern days, *consensu omnium bonorum*—should be displayed within His house.

And I have never heard of any objection to its use except that Rome uses it, perhaps *abuses* it. But what a feeble shadow of an argument! If Rome abuses it, so much the more should we retake our emblem and restore it to its primitive use. Rome has the fundamental doctrines of the Faith; but that does not seem to frighten us from maintaining them. Rome uses anthems and litanies, but that does not appear to deter us from their use. It may be said that these are essentials. Well, Rome uses the organ, yet I find it not dismissed from Rome-fearing Churches. Romish priests wear the surplice, shall we strip it from our ministers? Romanists kneel in prayer, shall we change our posture therefore? Rome uses the symbol of a crucified Redeemer, but, oh, let us not cease "to glory in His cross!" Would to God that we might all have horror at our daily sins for as slight reasons, as those which induce some men to dread the approaches of the Papacy!

C. D. M. L.

For the Churchman.

Mr. Editor,—A resident in the country writes, "I have just received a recommendation by Drs. Anthon, Stone, Cutler and others of the '*Protestant Churchman*,' franked by Hamilton Fish, member of Congress."

Is it, I would ask, that for such purposes members of Congress enjoy the franking privilege? by which our mails are loaded down, great cost of transportation incurred, and the expense of it is to be borne by the business community at high rates of postage, while members of families and friends separated from each other are deprived of the only social intercourse they can enjoy, by a tax on that comfort which their means will not warrant their appropriating in that way.

A FRIEND TO VERY CHEAP POSTAGE.

For the Churchman.

Tracts for the Seasons.

NO. IV.

Sorrow for sin is a subject especially adapted to the Christian's reflections at this holy season of the Church. He may consider the *motives* which prompt to it, its *character*, and its proper *effects*.

The *nature* of sin, and its *consequences* present the most genuine *motives* to sorrow for it.

Sin is the violation of the law of God, by doing what it forbids, or neglecting or opposing what it enjoins. As such, its real nature will appear by considering the character of God, and the relative connection between Him and us. Sin is an offence against One infinitely holy, pure, just and good, obedience to whom is not only our required duty, but the source of our greatest happiness and richest blessings; Who is the Author and Restorer of every thing that imparts pleasure and enjoyment; and on Whom we entirely depend for life and all that can make it desirable and happy, and for all our hope of happiness, when this life shall have ended. It is the impotent rebellion of a miserable, degraded, and polluted worm against Him who inhabiteth eternity, the splendor of Whose majesty dazzles the bright seraphim above, and to Whom, on His throne of infinite and eternal glory, and of universal and omnipotent authority and power, celestial beings bow in humble adoration, and offer unceasing homage.

Surely offence against such a Being cannot be a light matter. It must involve a high degree of guilt. It calls on the Christian for the deepest sorrow for its commission.

And not less powerful the call urged by consideration of the *consequences* of sin.

It is debasing to the human character, of which the truest excellence and dignity consist in its nearest approximation to the perfections of the Deity. He is invested with attributes which He has been pleased to render communicable to His intelligent creatures, thereby enabling them to be His humble imitators. In holiness, justice, goodness, and purity, they may follow Him. The counter-influence of sin, which is a departure from these virtues, draws them into an assimilation to His infernal enemy, the sovereign spirit of all unholiness, impurity, and unrighteousness. By weakening the energies, perverting the passions, and prostituting the affections of the heart, it degrades and corrupts it. Enjoyments in which an intelligent being may find happiness adapted to the true dignity of his nature, it exchanges for those which are unsatisfactory, debasing, and impure. Conscious rectitude, which imparts manliness and independence, and shrinks not from the view, and meets with confidence the scrutiny, of the world, it destroys, and substitutes shame, fear and self-reproach. It deprives its votaries of the esteem and confidence of the wise and good, and turns them to affections the reverse, and the more humiliating from a conviction of their being merited.

The most deplorable result of such consequences of sin, is the *hardened insensibility* to which it naturally leads. By perpetual opposition to the dictates of conscience, it sears it as with a hot iron. By habitual exposure to disgrace and self-condemnation, it steels the heart against the feeling of virtuous shame. Familiarity with sin expels a proper sense of its deformity, degradation, and guilt. To such a state of hopeless depravity, wilful sin inevitably tends. What unfeigned sorrow should be excited by a consciousness of having harbored and encouraged so ruthless an enemy!

Such are the consequences of sin even in this world. Infinitely more dreadful those which await it in the next.

Holy Scripture abounds with kind and timely warnings of the strict account which every one of us must render, at the future judgment, of his thoughts and words and actions. It represents in terms too express to be misunderstood, that the issue of this judgment will be everlasting reward or everlasting punishment. The latter will be the consequence of sin. In what an awful light does this place the true character of sin! How powerful the motive hence arising for sorrow for it! It is urged upon the Christian with peculiar force by the momentous consideration that to such consequences of sin that has not drawn forth godly sorrow, *he is every moment liable to be called.*

But these views of the consequences of sin, solemn and affecting as they are, and powerfully as they are urged upon us in God's word, still partake essentially of a selfish character, and therefore, however calculated to rouse the sinner's slumbering conscience, are not of that ingenuous and disinterested kind which befits an offering of the heart to God. Much more accordant with the Scripture requirements for such an offering, are the affectionate relentings for the *ingratitude* of sin, than all the fears that may be excited by reflecting on its *danger*.

Sin is displeasing to Him from Whom flows all our good. The good that nourishes us, the raiment that clothes us, our social and domestic blessings, and the health that enables us to enjoy these comforts, are His gifts. By sin we wilfully offend this kind Heavenly Father, repay practical hatred for His love, and make His very blessings means and instruments of our ingratitude.

The extent and guilt of that ingratitude are further illustrated in proportion to the degree of worldly success and prosperity with which we may be blessed; by the deliverances we may have experienced from threatened danger, difficulty or loss; by recovery from sickness; and by the innumerable alleviations provided for all seasons of privation, trial and suffering.

But the God Whom we have thus ungratefully offended, has still higher and holier claims upon our obedience and love. The giving of His only begotten Son to be our Mediator and Redeemer, to obtain pardon for our sins, and grace for our consolation, and for our guidance and aid in attaining to newness of life; the exceeding riches of the love and mercy of that Divine Saviour; the gift of the Holy Ghost, proceeding from the Father and the Son, and coming to us, through that Son's mediation, as the source of all spiritual strength and joy and comfort—these manifestations of the love and mercy of the Holy, Blessed, and glorious Trinity, claim such returns as must taint sin with the darkest hues of ingratitude and guilt.

Such motives to sorrow for sin are not mere abstract considerations thrown out in God's word to arrest man's attention, and lead him to serious reflection and determination. They are blessings of which the Christian is solemnly and formally admitted into the possession by the sacrament of baptism. This, by making him Christ's, invests him with all the high and holy privileges and prerogatives of the covenant in which the blessings of grace and salvation, through Jesus Christ, are secured to the penitent and faithful.

For this unspeakable love of our God and Saviour, sin is *ingratitude*—and such ingratitude as casts back on the Divine Giver His gracious offers, pours contempt upon His promises, and impiously resists His counsels of mercy. What of reason and of right, or what of virtuous sensibility and affection, can exist in that breast which, conscious of sin, will not, from this view of its consequences, be pierced with lively sorrow for its commission!

That our sorrow for sin may, in the language of the apostle, be "after a godly sort," we must look well to its true *character*. It should be far from being a superficial, transient, or temporary emotion. It should not rest in the feelings, but go down to the deepest recesses of the heart. The sense there cherished of the guilt, disgrace, danger, and ingratitude of sin, should make our sorrow for it that of *a broken and a contrite heart*, and should lead to the thorough hatred and utter renunciation of it.

This being so, our sorrow for sin will not be wanting in *effects* illustrative of its genuineness and sincerity. The view which the proper motives to sorrow for sin give of its true nature, and of the great and good Being Whom it offends and insults, should produce thorough conviction of the necessity of Christ's atonement in order to its pardon, and of the indispensable duty of seeking that pardon only in the way, and by the means, which God has been pleased to provide. The experience which true sorrow for sin gives of human depravity, frailty, and imbecility, is wont to produce a just appreciation of the Gospel offers of the aiding, directing, and sanctifying grace of the Holy Ghost, a thorough sense of the necessity of that grace, and an humble and faithful seeking of it as God requires it to be sought.

The true penitent knows no other question that he has a right to ask on the momentous subject of seeking the promised pardon and grace of God than, *What hath God ordained?* He looks to his Bible for the answer, and receives it in the spirit of humble and grateful acquiescence, and ready and faithful observance. In the exercise of that godly sorrow for sin which worketh repentance unto life, he embraces his Saviour with all the humility, sincerity, and liveliness of true evangelical faith, looking to Him alone as bringing to him pardon and favor from his offended God. For ability to enjoy that gracious pardon and favor, he reposes, with undivided trust, on the preventing, aiding, and sanctifying influences of the Holy Ghost. He manifests the genuineness of this faith and trust by that seeking of spiritual blessing which God has appointed in the services and ordinances of His Church, especially that holiest and best of them which *shows the Lord's death*, presents it to God, to his own soul, and to his fellow men, as his only source of hope, and is a divinely constituted means of all the invaluable and unspeakable blessings of the communion of the body and blood of Christ. In the spirit of lively faith, and meek and humble devotion, thus fostered, he hallows the domestic circle, and the closet of retirement, by exercises of humiliation and devotion. He assiduously strives to secure, by the grace promised to the faithful use of these means, the proper direction of his moral agency in walking in newness of life, renouncing the world, the flesh, and the devil, persevering in the ways of God's laws, and in the works of His commandments, and following, agreeably to his Christian profession, the example of his Saviour Christ, that as He died and rose again, so will he die unto sin, and rise again unto righteousness.

In this the sincere penitent will make no reservation. A disposition is not unfrequently manifested to make religion as easy as possible, and to compromise, by the sacrifice of some sins, and great apparent abhorrence of them, for retaining others. Gross immoralities will be avoided, but the Christian spirit not be suffered to rise above a mere cold and indifferent feeling, or its duties be more than formally and partially discharged. Such divine requisitions as fancy may approve will command attention, while others, presumptuously regarded as unnecessary, unimportant, or not of *obvious* utility, will be disregarded. Favorite views of the requisitions or prohibitions of religion will be conscientiously adopted in *practice*, while there will be little scruple in indulging the most unchristian *dispositions* and *tempers*. Every thing of this kind is inconsistent with a proper view of sin, and true Christian sorrow for it.

And let the Christian carefully remember the serious truth, that it will profit a man nothing to have been ever so sorry for his sins, and to have ever so truly repented, if he again declines into his evil course, or endeavors to compromise by keeping up a decent, or even strict, outward compliance with the duties of religion, while more of heart, care, and exertion, is given to the world, and worldly pursuits or enjoyments, or while his cherished tempers and dispositions speak the predominance in him of the carnal mind. Truly awful is the guilt and danger of drawing back from devout feelings and resolutions once cherished, either to an entire abandonment of them, or to their lighter esteem, and the gradually strengthening interference of worldly and unhallowed affections or habits. Imminent, however, in this wicked world, is the Christian's exposure to this guilt and danger. Constant watchfulness and care, with God's blessing upon them, are his only security. These should be exercised, as in the constant *keeping of the heart*, so also in those exercises of devotion public and private, and of humiliation, abstinence, and fasting, which God's word, and on its authority His Holy Church, requires; and as intimately connected with the genuineness and efficacy of these, in devout and diligent application to well directed religious reading and meditation.

Thus may the Christian hope, by the grace and mercy of God through Jesus Christ, to be delivered and preserved from bondage to the world, the flesh, and the devil, and so to pass the time of his sojourning here, so to bear the trials, and so enjoy the comforts of the world, that all may tend to work for him a far more exceeding and eternal weight of glory.

B. T. O.

For the Churchman.

My Dear Mr. Editor,—I hope you will excuse the liberty I take in thus publicly addressing to you a personal note. But I wish to tender to you my sincere congratulations on what I have this morning witnessed and experienced. Understanding that you had given notice of communion in the Church of the Annunciation every Thursday during the season of Lent, I repaired thither. Although so early an hour as *nine* was appointed for the service, and the morning was excessively cold, and the walking bad on account of the recent heavy fall of snow, yet I was rejoiced to find, in addition to several of the clergy, a body of not less than between 40 and 50 communicants. I could not think it inconsistent with the holy solemnity of the occasion to give a thought to yourself—to the sacred joy and consolation which must have mingled with your pastoral feelings on seeing such a response by your people to this delightful and appropriate addition to the usual extra solemnities of the season of Lent. May the good beginning be faithfully followed up, and you and your flock find it a rich means of spiritual benefit!

Never, my dear sir, did our Church more need the blessing of a well kept Lent than now. May her ministers and members be deeply impressed with this truth, and be led by God's grace to its profitable practical application!

Thursday, February 6th. FAITH.

The Churchman.

New York: Saturday, February 15, 1845.

☞ **The Churchman, Volume XV.**—The fifteenth volume of the Churchman will commence on the 9th of March next. All who are three years in arrears will be discontinued for *non-payment*.

GRATIS PAPERS.—Many who have received the Churchman *gratis* heretofore, will be discontinued. The same number of gratis copies will be issued, but will be sent to other individuals.

Report of the Standing Committee.

We take great pleasure in laying before our readers to-day the expected Report of the Standing Committee, the signal ability and moderation of which will be acknowledged by all impartial minds.

1. The first point which the Report makes is that a sentence of indefinite suspension, that is to say, a suspension determinable neither by efflux of time nor by the performance of a stipulated condition, is void and inoperative. This point is not merely asserted in the Report, but proved; and is capable of more abundant proof than it fell within the design of the Report to adduce.

It does not follow, however, that the sentence under which our Diocese is now suffering is *in fact* void and inoperative; but only that it is voidable and ought to be pronounced void and inoperative by a competent tribunal. Should the next Diocesan Convention by a strong vote declare the sentence null and void, there can be little doubt that the Declaration would be approved by the next General Convention.

2. The second point of the Report is that the Episcopal Chair is not vacant, but that the Rt. Rev. Dr. Onderdonk is still the Bishop, "the suspended Bishop" of this Diocese.

3. The above points are expressed in the Report and have, we need not say, our hearty concurrence. But here, and as the foundation of the inquiry into the powers and duties of the Standing Committee, there is a point tacitly assumed, about which we think a question may fairly be raised. The assumption is that the suspension of the Bishop, like that of an attorney, totally incapacitates him for the discharge of any and all duties growing out of his office. And on this assumption the Report proceeds;

4. To declare the Standing Committee to be the Ecclesiastical Authority of the Diocese; justifying the position, in the absence of express canonical sanction, first, by the necessity of the case and arguments drawn from the general scope of the canons; secondly, by the alleged analogy of suspension with other cases in which the Standing Committee is made the Ecclesiastical authority; and, thirdly, by constructive arguments on canons having a bearing on the case under consideration.

But while the Committee maintains its position of being the Ecclesiastical authority of the Diocese, it also, for greater security and in order to obviate any objection which may be brought against it for want of an express grant of power in the premises, provides;

5. That it shall in all cases act with the consent or concurrence of the Bishop either expressed or implied, fortifying the validity of such consent with a very pertinent precedent and cogent arguments.

This, as we understand the Report, is the course projected by the Standing Committee. We consider the course to be self-consistent and defensible, and concur very cordially in its results. Still, as already intimated, there is one point to which we demur; that, namely, which we have designated as the third point in their argument, or the tacit assumption that the suspension voids the Bishop, for the time being, of the Ecclesiastical authority of the Diocese. For the Bishop's sentence is declared by the Court to be in general terms, "suspension from the office of a Bishop in the Church of God," and this is afterwards explained to be that he is "suspended from his Episcopal and ministerial functions." Now the Standing Committee, being a body representing the Diocese and composed of lay as well as clerical members, is certainly not competent to exercise any "Episcopal and ministerial functions;" and therefore the Bishop is not suspended from any powers which the Standing Committee is competent to exercise, but may himself be, consistently with his suspension, the active Ecclesiastical authority of the Diocese.

We are not sorry, however, that the Committee has taken the view which it has taken; for we believe that a more liberal construction of the sentence would have encountered a rude opposition, and we have no wish that the Bishop's Council of Advice should seek, by a stiff maintenance of his rights, to deprive him of any bearable amount of humiliation and suffering. Indeed even if the Report had been framed on the principle which we have avowed, *viz.*, that the Bishop is the Ecclesiastical authority of the Diocese and may, consistently with his suspension, exercise that authority to the extent to which and for all the purposes for which it is ever delegated to a Standing Committee, we might still think it desirable for the Bishop to waive the right, and for the Standing Committee to act in all cases, as is now proposed, with the consent of the Bishop expressed or implied. And therefore we say that while we hesitate about the main principle of the Report, we entirely concur in its results. We have thought it well, however, to call attention to the fact that the Report has conceded a point which it might have retained in the Bishop's favor; a concession which we hope will disarm all opposition, and be received in the same pacific and conciliatory temper in which the Report itself is manifestly framed.

Standing Committee of the Diocese of New York.

EXTRACT FROM THE MINUTES.

Wednesday, Jan. 8, 1845.

Present—the Rev. Drs. Berrian, Lyell, McVickar, and Wainwright; and Chief-Justice Jones, the Hon. Gulian C. Verplanck, Murray Hoffman, Esq., and Mr. Floyd Smith.

A communication was read from the Rt. Rev. Philander Chase, Presiding Bishop, and President of the Court, together with the sentence of suspension pronounced upon the Rt. Rev. Benjamin Tredwell Onderdonk, Bishop of this Diocese, accompanying the same.

Whereupon, on motion—

Resolved, That the said communication, together with the sentence of suspension, be entered upon the minutes of the Committee.

Friday, Jan. 10.

An adjourned meeting of the Committee was held. Present—as before.

The Committee proceeded to consider the nature and extent of their powers and duties, in the present condition of the Diocese, when it was on motion—

Resolved, That the subject be referred to a Committee of three, to report thereupon at the next meeting of the Committee.

Messrs. Jones, Hoffman, and Verplanck were appointed the Committee.

Friday, Jan. 17.

An adjourned meeting of the Committee was held. Present—as before.

The Committee appointed to consider the nature and extent of the powers and duties of the Standing Committee, in the present condition of the Diocese, made a report.

Whereupon, it was on motion—

Resolved, That the report be accepted and adopted, and that it be printed, under the direction of the said Committee, together with the Secretary, and be communicated to the several Clergy and Churches of this Diocese.

On motion—

Resolved, That the Secretary be directed to communicate, with the above report, the sentence of suspension, passed upon the Rt. Rev. Benjamin Tredwell Onderdank, Bishop of this Diocese, to the several congregations of the Diocese, in conformity with Section 9, of Canon III. of the Canons of 1844.

(Attest,) JONA. M. WAINWRIGHT,
Sec. of Standing Com. of Diocese of N. York.

The Committee, to whom was referred the consideration of the sentence upon the Rt. Rev. BENJAMIN TREDWELL ONDERDONK, and of the effect thereof upon the powers and duties of the Standing Committee of this Diocese, respectfully

Report:

The sentence pronounced upon the Bishop is declared to be "Suspension from the office of a Bishop in the Church of God, and from all the functions of the Sacred Ministry," and the Court solemnly pronounce and declare, that *he* "is suspended from all exercise of his Episcopal and Ministerial functions."

The sentence and penalty of Suspension are expressly distinguished in the Canon under which this sentence was imposed (Canon III. of 1844, Sect. 5) from Deposition, or absolute and perpetual displacing from the Episcopate. The Court, on the Trial of a Bishop, is there empowered to "pass sentence, and award the penalty of Admonition, Suspension, or Deposition, as to them the offence or offences proved may seem to deserve."

The term Suspension is therefore evidently used in no other than its habitual sense, when employed in reference to official power or punishment, as it is defined by lexicographers, and as it is employed and understood in English ecclesiastical and common law. Thus, Johnson (Dictionary) defines *Suspension*, in this relation, to be "Temporary privation of an office; as, *the clerk incurred suspension.*" Again, Noah Webster (Dictionary) in *Suspension* 6, explains this sense as "Temporary privation of powers, authorities, or rights; usually intended as a censure or punishment. This may be merely a *suspension* of his office, or it may be both of his office and income." These definitions agree with the more technical explanations and comments of the English authorities in ecclesiastical law, from which, in fact, they appear to be drawn. In the English canonical law, suspension is distinguished as *ab officio* and *a beneficio*, "by which an ecclesiastical person is for a time deprived in the one case of his temporal profits, and in theother, forbidden for a time to exercise the duties of his office." Such suspension, (from the nature of the case, and as the books state,) may be, either limited or contingent; either for a specific term, or until some act is performed, or until some proper authority remove the suspension.

The term *Suspension* may indeed sometimes have been used in a loose and popular manner, as including all deprivation of ecclesiastical authority, whether limited, contingent, or perpetual. But when so used, it is expressly said, (as by Bingham, Antiq. Book 17,) to be perpetual, and in that case to be synonymous with *Kathairesis* or Deposition, and it refers historically to the action of ancient ecclesiastical authorities having an undefined power over their own sentences, and being at once their own legislators and the judges. There may be ancient Canons where the term *perpetual suspension*, or some equivalent phrase, has been used, and when they were enforced, such designation was embodied in the sentence. But it is believed that in all such instances, an acknowledged power of revocation existed in the authority that pronounced the sentence, so that if nominally perpetual, it was in fact contingent upon the discretion of the Court, Council, or Bishop. This can therefore have but little bearing on the decision of a tribunal deriving its whole authority from a specific Canon which itself employs the well and long-defined terms of the canonical jurisprudence of our own and our mother church. In the Canon of our Church under consideration, suspension is expressly opposed to deposition as being as much another penalty as admonition. This Canon admits of no other reasonable meaning of the terms than that of the settled ecclesiastical law whose language it adopts.

That distinction is stated by the highest authority thus:—"A person *deposed* is he who is deprived of his office and benefice, although not solemnly; a person *degraded* is he who is deprived of both solemnly; a person *suspended* is he who is deprived of them both, *for a time, but not forever.*"—(*Gibson, Codex* 1047, referred to by Burns, and 111 Burns, Eccles. Law, 668 Philimore's edition, 1842.)

We can add nothing to the weight of this definition, which thus combines the authority of the two most learned canonical writers of the last century, Bishop Gibson and Dr. Burns, with that of Dr. Philimore, a distinguished civilian of our own day.

The English Courts agree with this definition of the text-writers, as appears from the case of Fleming and Owen (I. Philimore's Rep. 277, &c., where it is decided that a suspension *sine die* was void.

In the present instance, the suspension is without any express declaration, whether it be limited or contingent upon any future action, either of the party under sentence, or of others.

High legal opinions, supported by learning and reasoning, have resulted in the conclusion, that a sentence of suspension, thus indefinite, is in itself void and inoperative, or expires on the adjournment of the Court. Without entering into any examination of that question, or expressing any opinion thereon, the Committee submitting to the sentence as pronounced, proceed to offer the result of their examination of the subjects specially referred to them.

We must give to the sentence as pronounced, the whole effect of which it is capable, as distinguished from a privation necessarily perpetual, which would be another name for deposition, from which the Canon, and settled canonical law, most clearly separate it. To give this sentence then its fullest effect, it can only mean a sentence of Episcopal incapacity, until removed by some competent authority. Where that authority, if any exist, is to be found, it is not for your Committee to decide. If given nowhere, a remedy may probably be found in the paramount authority of the Councils of the Church, now as anciently, to supply by legislative enactment, or declaration, any omitted case of her ecclesiastical discipline.

These views of the character of the sentence, have been stated more fully, as they lead to the conclusion that the Rt. Rev. B. T. Onderdonk is still a Bishop—that, as he has not been degraded, or deposed from his Diocese, or his order, he is still the suspended Bishop of this diocese; and that, on removal or reversal of his inhibition, he would be restored to whatever he may have thereby been suspended from enjoying or exercising.

If such be the effect of the sentence upon the Bishop, what are then the powers and consequent duties of this Committee, during the continuance of such suspension?

By Canon X. of this diocese, it is provided (Sec. 2) that, "In case of a vacancy of the Episcopate, the powers and duties to be performed by the Bishop, in matters of discipline, shall be performed by the Standing Committee, except in those cases where such powers are specially delegated to the Clerical Members of said Committee," &c.

By the Canons of the General Convention (Canon IV. of 1832) it is also enacted, that, "Where there is no Bishop, the Standing Committee is the Ecclesiastical authority for all purposes declared in these Canons." This peculiar phrase, "Any Diocese where there is no Bishop," is again used in other instances, such as, in stating the case where authority to invite any Bishop to pronounce the displacing of a Minister from the Church is given to the Standing Committee of such a Diocese.—(Canon 38, of 1832.)

It is under the Canons using these and similar phrases, that the power of the Standing Committee to exercise the more general Ecclesiastical authority, has always been hitherto considered as granted, and has occasionally been exercised.

But, according to the definition of the Episcopal suspension just stated, the case of a "vacancy in the Episcopate," or there "being no Bishop in the Diocese," does not occur according to the strict letter of the Canons.

Are there, then, any other grounds upon which it may be inferred that the defect of the grant of power, in the literal understanding of the Canons, is otherwise supplied? so that, in case of an Episcopal inability operating the same effects, for the time, as an Episcopal vacancy, the ordinary Ecclesiastical authority, necessary for the routine of administration and discipline, may be exercised by the Standing Committee, as if there were no Bishop?

The following considerations appear to your Committee to be entitled to great weight:—

It is expressly ordained by the Canons of the General Convention, that there shall be a Standing Committee in each Diocese. Such Committee is constituted (Canon IV., 1832) "a Council of Advice to the Bishop," and this, not merely "whenever he shall wish their advice;" but they are further authorized to "meet of their own accord, or according to their own rules, whenever they may be disposed to advise the Bishop." They are elected by both orders of the Diocesan Convention, so as to form a standing representative body of the Church in the Diocese, during the recess of its Convention. In some cases, they are expressly empowered to act as such, even when there is a Bishop; as, in consenting to the consecration of Bishops of other dioceses, during the recess of the General Convention; and in selecting (from the Provisional Delegates) Delegates to the General Convention, in default of the elected members; and in case of the "Bishop's inability to act."—(Canon I., New York Con.)

In the actual vacancy, as we have seen, the whole Ecclesiastical authority, not peculiar to the Episcopal order as spiritual functions, devolves upon this advising representative body.

Under this aspect of the character of the Standing Committee, and the objects for which it is constituted, there appears good ground for inference,—from the necessity of the case, and the obvious spirit and intent of the legislative authority of the Church in conferring such powers,—that in the case of an apparent oversight or omission as to words, and the occurrence of circumstances not included within the literal meaning of the canonical enactment, but comprehended within its general scope and object, the Standing Committee might feel itself not only authorized, but in conscience bound, to assume and discharge such necessary duties as, without conflicting with any personal rights, might be manifestly necessary and proper for the ordinary discipline and care of the Diocese, and the due administration of necessary rites by means of invited bishops. Such a case of necessity would seem to arise,—within the spirit and intent of the Canon, though not included in its very words,—where the Bishop became unable to act by reason of insanity, paralysis, or other protracted illness, wholly incapacitating him from the ordinary mode of supplying his Diocese until the election or consecration of an Assistant Bishop.

The present case differs only from the supposed one in the disability to act being judicial and not physical. Such a conclusion may not only find powerful arguments in the spirit and design of the Constitution and Canons, upon general principles of reasoning and the necessity of the case, but derives strong confirmation from the application of the well-founded legal rules of statutory interpretation. "It is an established rule," (says Chancellor Kent, repeating and embodying principles of judicial interpretation, recognised by the sages of the law from Coke to our own days,) "in the exposition of statutes, that the intention of the lawgiver is to be deduced from a view of the whole and every part of a statute taken and compared together. The real intention, when accurately ascertained, will always prevail over the literal sense of terms. When the words are not explicit, the intention is to be collected from the context, from the occasion and necessity of the law, from the mischief felt and the remedy in view; and the intention is to be taken or presumed according to what is consonant to reason and good discretion."—I. Kent. Com. 461.)

Another principle of interpretation, equally applicable to the present case, is that stated by the same distinguished commentator, as laid down by the highest judicial authority. "Several acts, in *pari materia*, and relating to the same subject, are to be taken together and compared in the construction of them, because they are considered as having one object in view, and as acting upon one system."—(I. Kent. Com. 463; 1. Burrows Rep. 444; Douglas Rep. 37.) Now, applying these legal rules of statutory interpretation to our canonical code, there seems to be little reason for doubt of the legislative intent in the case under our consideration.

Throughout the Canons of the General Convention there is recognised a body, or administrative organ of the Church, termed the "Ecclesiastical authority" of each Diocese. In several canons, the Standing Committees are specially appointed to exercise certain duties of this Ecclesiastical authority. Now in Canon III., of 1844, (under which the present sentence was pronounced,) we find (sect. VI.) that it is made the duty of the Court, when sentence has been pronounced, "whether it be on trial," or for "contumacy," to communicate such sentence to "the Ecclesiastical authority of every Diocese of this Church," and it shall be the duty "of the said Ecclesiastical *authorities* to cause such sentence to be publicly read "to the congregations" of such Diocese, by "the respective ministers thereof."

The same Canon provides that sentence of *Suspension* from the ministry shall be pronounced in case of *contumacy*; to be reversed upon submission to a trial. In case of no such submission, then sentence of *Deposition* shall be pronounced. Then it is enacted (Sect. V.) that such sentence of suspension or deposition may be pronounced on trial, and the communication of the sentence must be made by the Court, in each case, to the "Ecclesiastical authority" of each Diocese. The Committee cannot doubt that the Ecclesiastical authority of the Diocese of the sentenced Bishop is included in the Canon, and that this must be the Standing Committee, as there can be no other.

Independent of all other reasons, there can be no doubt of this intent, in the case of Deposition. Must not then the same meaning have been designed in the case of either sentence? and is not the Committee designated as the Ecclesiastical authority as much in case of Suspension, as in that of Deposition? The ninth section of the same Canon seems strongly to confirm such view, and even to establish it, without the aid of the prior sections. It provides for the case of an acknowledgment of criminality by a Bishop, to the House of Bishops, and for sentence thereupon of Admonition, Suspension, or Deposition. It then directs that such sentence shall be sent "to the said bishop, and to the Standing Committee of his Diocese, and to the Ecclesiastical authority of every Diocese of this Church; and it shall be the duty of such *Ecclesiastical authorities* to cause the sentence, (unless it be of Admonition,) to be publicly read to the congregations of each Diocese."

Unless, therefore, this canon means that the sentence need not be sent to the Standing Committee under the 6th Section, and need not be read in the Churches of the Diocese of the suspended Bishop under the 9th Section, or unless such Bishop, even though deposed, is to transmit such sentence, then the Standing Committee of such Diocese is fully recognised as its Ecclesiastical authority.

The consequences of this recognition and declaration we must infer to be that every power and attribute, belonging by canonical law to such diocesan Ecclesiastical authoriry, necessarily attaches in the present case, and is to be exercised in the mode prescribed in other instances; though, in this, resulting from special provisions framed to govern a case not before foreseen and provided for.

In addition to this cumulative evidence of the legislative interpretation of its own provisions, we have now before us, what may well be considered as a judicial exposition, to the same intent, deliberately given by the Episcopal Court the effect of whose sentence is now under consideration. The official sentence concludes with an order that this sentence required by said Canon, (Canon III. of 1844,) be communicated by the presiding Bishop, under his hand and seal, to the Ecclesiastical authority of every Diocese of this Church. In pursuance thereof, we have now before us the official copy of the sentence, addressed by the President of the Court, to the Secretary of this Committee, in these words: "In obedience to Canon III. of 1844, I enclose you the sentence of the Court of Bishops, &c., and *request that you will lay the same before the Standing Committee* of the Diocese of New York, *in order that the* promulgation of the *said sentence* may be *duly* made as early as practicable."

The irresistible inference from this, must be, that in the view of this sentence and notice, as understood by the Court, the Standing Committee of New York, under the suspension of its Bishop, has become the regularly constituted "Ecclesiastical authority" of this Diocese.

Upon principles often declared and applied in the English jurisprudence and in our own, such a legislative recognition of an organised body, as possessing well-understood powers and rights, would be equivalent to the investing that body with such rights; as in this case, by designating the Standing Committee as the Ecclesiastical authority, the legislative power would assume it to be so, and thus constitute this body the Ecclesiastical authority of the Diocese in the case of suspension of its Bishop, invested with all the powers that it would have in case of vacancy. But in the other view of this subject, to which your attention has been directed, the interpretation of the legislative language by the general spirit and comparison of all the enactments *in pari materia*, the conclusion becomes irresistible that it was the sense of the framers of our canons, that in case of inability, however temporary, the Standing Committee of the Diocese was regarded and intended to be the Ecclesiastical authority where no other is provided, with the same power and in the same manner as in a case of an entire vacancy, and "where there was no Bishop." It may be added, that the same conclusion will follow from the application of another familiar rule of the interpretation of doubtful or contradictory legislative language;—i. e. that remedial provisions and enactments are to be construed favorably and liberally. The rule is thus stated by Judge Blackstone:—"There are three points to be considered in the construction of remedial statutes—the old law, the mischief, and the remedy. And it is the business of the Judges so to construe the Act as to suppress the mischief and advance the remedy."—(I. Blackstone, Com. 86.) This principle of construction has often been acknowledged by the Courts, and, (as it appears from the authorities cited by Blackstone,—see I. Blackstone Com. 87, and authorities there referred to,) in England it has been especially applied to the laws regulating the powers of ecclesiastical bodies.

In the case now under examination, the mischief to be remedied is, the defect of ecclesiastical control and discipline for the ordinary and constantly occurring necessities of the Diocese, when there is no Bishop to administer its concerns; or the Bishop is from any cause disabled from discharging those duties in whole or in part. It must, then, become the duty of whoever may be placed in the position of judging and deciding, for themselves or others, upon the canonical laws providing for the remedy of this evil, so to construe them as "to suppress the mischief and advance the remedy." But this result, in the case of Suspension of the Bishop, can only be attained by adopting that construction, which the considerations already stated have pointed out as the one most probably in the legislative intent.

In the examination which has led to these conclusions, your Committee have been satisfied that they could follow no safer rules than those afforded by the judicial experience of our own law, in clearing up those perplexing difficulties in statutes, which, (in Chancellor Kent's words,) "often arise from the imperfection of human language, and the want of technical skill in the makers of the law." The imperfections of our ecclesiastical enactments result from precisely the same causes which produce obscurity and apparent contradiction in civil legislation; and the principles above referred to, as laid down by the highest legal and judicial authority, for the interpretation of statutory language, are so little founded in arbitrary or technical jurisprudence, that the very doctrines on this subject, stated by the commentators on the municipal law of England and America, Blackstone and Kent, may be found asserted on more general principles in the best text-writers on general and natural law, as being of universal application to laws, treaties, and contracts.—(I. Grotius, *Bel.* et *Pac.* II. 16.—Puffendorf, par Barbeyrac, L. V. Chap. 128.)

But, in thus submitting our views of the powers and duties devolving upon the Standing Committee, in cases where the Bishop of the Diocese may, by reason of physical infirmity or judicial sentence, be incapacitated from acting, we must not be understood as maintaining that any powers or duties of the Episcopate can be assumed by that Committee which the Bishop himself has the right and the ability to perform. For this reason, as well as others, your Committee, anxious to avoid any ground open to doubt or debate, recommend, that in all cases where the right or the authority of the Bishop to act may (by any construction) be supposed to exist, the Standing Committee should proceed in any action it shall take therein, in concurrence with him, or with his consent or approbation, in the manner herein after mentioned. Such a course and form of proceeding will have the advantage of affording a mode of obviating the literal objection as to the defect of power under these peculiar circumstances, without conflicting with or abandoning the rights of the Standing Committee to exercise the full Ecclesiastical authority of the Diocese, as in case of a literal vacancy, if that be received as the sounder legal and canonical interpretation of their powers.

Assuming, then, that inasmuch as the Bishop, though suspended from the exercise of his functions, is still the Bishop of this diocese, the case of "a vacancy in the Episcopate," or "there being no Bishop in the Diocese," has not occurred in any such sense as to invest the Standing Committee with the power devolving on them in a vacant Diocese, your Committee would suggest, that all the necessary acts of Ecclesiastical authority may still be validly exercised, in the manner and on the principle which we shall now submit to your consideration.

The Standing Committee is not only in its constitution the organized and permanent representative body of the Diocesan Convention during its recess, but is canonically declared to be the "Council of advice to the Bishop;" and is authorized, and therefore directed,—for all such grants of power imply the discharge of the attendant duties,—to meet and act on their own motion, "whenever they may be disposed to advise the Bishop." They are, moreover, under our Canons, made a necessary and effective part of the Ecclesiastical authority, "even where there is an acting Bishop." If, therefore, this Committee should proceed, in the undoubted discharge of its power, to *advise* all such measures as may appear to be of urgent necessity and propriety, every such recommendation, to which the Bishop should give his assent, or to which (from any reason whatever) he does not object, must have, under any aspect of the case, the whole weight of authority, denominated, in canonical language, "the Ecclesiastical authority of the Diocese."

As every act of a Standing Committee, deemed to have in itself full powers as in case of a vacancy, rests upon those powers for its validity, the implied or expressed assent of the suspended Bishop added thereto, (as a measure "*ex abundanti cautela*,") may be expedient to satisfy doubts, but cannot vitiate that which is in itself valid. But, on the other hand, if the competency of the Standing Committee for such acts be contested, when acting merely on their own authority, those who deny that competency cannot well question such acts when they proceed from the recognized advising body, and have the assent of the Bishop, or are not objected to by him.

Nor is there any sufficient reason to impeach the validity and effect of such a consent of a suspended Bishop, unless it be upon the single ground that, by the operation of the suspension of his powers, and the right interpretation of the canonical rule, the whole Ecclesiastical authority has passed to the Standing Committee. If that be not conceded, then, upon well settled and solemnly adjudged legal principles, the assent of a suspended public officer, where the assent of such officer is required to give legal effect to any act, is as valid as that of the same officer under no temporary disability. Without entering into any general argument, the Committee are content to rest this position upon the clear legal reasoning and great authority of Chief Justice Holt, and the decision of the King's Bench upon this very point.

In the case of *Phillips* vs. *Bury*, (II. T. R., 351; Skinner's R., 447,) a question was made as to the validity of a sentence of deprivation pronounced by the official visitor of a college upon its Rector. The Court held that the "Statutes appoint that the consent of the seven senior fellows shall be necessary; but they were of opinion that (four of these fellows being then suspended) the deprived fellows continued fellows, notwithstanding the suspension, (which was *ab officio et beneficio*,) and for that reason the sentence in the case, not having the concurrence of the seven seniors, was therefore void." Justice Eyre said:—"A fellow suspended continueth a fellow still, certainly, because that the disability being taken off he wants no new admission; and therefore such a suspension cannot amount to an *amotion*, which only can make him cease to be a fellow." Lord Chief Justice Holt, who differed from his brethren as to the necessity of such consent in the case, yet thus expresses his assent as to the validity of such consent, and the right to give it, if necessary, though given by officers under sentence of suspension:—"I do agree if their consent had been necessary, the suspension doth not make them no fellows during the suspension, for it is only an impediment to them from enjoying any benefit from their office, but it makes no vacancy in the office at all. For if a minister is suspended, during the suspension, his place is full; and if the Rector had been suspended the Rectory had been full, and he might, with the fellows, have maintained an assize of the lands of the college, and he is as much a Rector as before; and a suspended fellow is as much empowered to consent as he was before."

These opinions are entitled to the greater weight, from the consideration that the subject of the effect and consequences of ecclesiastical and academic suspension had, from the peculiar circumstances of that day, undergone great examination, as well legally and judicially as politically.

Let us now apply this rule of action to one of the cases of most immediate necessity; one, too, which, in itself, would involve graver and more serious considerations than any other. We refer to the invitation of a Bishop of some other Diocese, to perform Episcopal duties (such as ordination or confirmation) within this Diocese.

The exclusive power to perform such offices in this Church, belongs of right to a Bishop; and if no constitutional or canonical restraint existed, might be exercised by any Bishop in any Diocese. The provision in the Constitution adopted by our General Convention, enacts that "Every Bishop shall confine the exercise of his Episcopal functions to his proper Diocese, unless requested to ordain, or perform any other act of the Episcopal office, by a Church destitute of a Bishop." This is intended to secure to each Diocesan the exclusive control of the power and functions of the Episcopate within his Diocese; but, being for his benefit, it has never been doubted that it can be dispensed with at his pleasure; and any other Bishop may, by the assent or invitation of the Diocesan, perform Episcopal offices in his Diocese. Such official visits by the Bishops to perform their peculiar duties at the request (and in the place) of a brother Bishop, are of frequent occurrence, and may be found recorded in most of the diocesan journals.

If there be a Bishop of the Diocese capable of acting or assenting, the invitation must be given by him, because no other Bishop is otherwise authorized to perform Episcopal duties in his Diocese. If the Diocese be destitute of a Bishop, the invitation must be given by its Standing Committee. Again, if there be a bishop, but he be incapable, from disease or from legal suspension by competent authority, of performing his Episcopal duties, his council, the Standing Committee, may advise, (and in some cases might be bound so to do) that some other Bishop be invited to perform those functions. If then, from physical or intellectual disability to act directly upon such advice, or if the sentence of suspension should be held to extend to such an invitation, and to inhibit its exercise by the Bishop himself, that power and duty would of necessity devolve upon the legal council of advice, as the only organ and Ecclesiastical authority of the Diocese capable of acting thereon. It would be for them to resolve upon the invitation to the visiting Bishop, and this when receiving the assent of the Diocesan, would become his act, and valid as to the waiving of his own exclusive powers.

The same principle of action may be applied to all the other canonical rights of "the Ecclesiastical authority of the Diocese," so far as the same can be administered by a Standing Committee under any circumstances whatever.

When, therefore, by such a form of proceeding, a literal compliance with the language of the Constitution and Canons can be obtained, concurring at the same time in practical effect with the spirit and design of the whole code, and the self-interpretation of its own language, (when its various provisions are compared together,) it would seem that no valid objection could remain in respect to the right and duty of this Standing Committee to exercise for a time, and for all necessary purposes, the administrative Ecclesiastical authority of the Diocese, in the manner and with the limitations stated or suggested by your Sub-Committee.

All which is respectfully submitted,

(Signed) Samuel Jones,
Gulian C. Verplanck,
Murray Hoffman.

The Trial Tried; *or, The Bishop and the Court at the Bar of Public Opinion. By* "Laicus." D. Appleton & Co.

This pamphlet is written with good heart and great ability: we commend it to the attention of our readers.

On page 21 the author states the conclusion respecting the Bishop, to which he has been brought by a perusal of the evidence:

> We have read the evidence both on the direct and cross examinations, with profound attention. As far as we can judge of our own impulses in the matter, and as far as human infirmity would enable us to attain that state of mind, we have read it impartially—and with a single eye to the ascertainment of truth. And we are willing to stake whatever reputation we may have, or may acquire among our friends, for sagacity and fairness, upon the assertion which we now make, that there is in the whole of it, nothing to justify the verdict—nothing to call for even the slightest form of admonition to the Bishop, on the ground of impurity. We say, solemnly, and attesting the Most High, for the truth of what we say—that *upon this evidence* we hold the Bishop of New York an innocent man. We say this without any mental reservation; and with a devout and thankful feeling to our Father in Heaven, that as conscientious and reasonable men, we are able, after reading it, to place the same confidence in our spiritual father on earth, that we have heretofore reposed in him.

The author states in general terms the objections that tend in his own mind to invalidate the testimony against the Bishop and deprive it of credit: referring for a more particular statement to the summing up of the counsel and the opinions of several of the Bishops. The greater part of his pamphlet is devoted to the examination of the fact of a conspiracy of which he believes Bishop Onderdonk to be the victim. Such evidences as have already come to light on this subject he places in a striking light, and shows that the supposition of a conspiracy presents a satisfactory solution of some things in the trial which otherwise appear strange or unaccountable. Near the end of the pamphlet we find the following statement:

> The Bishop of Connecticut declares that the facts sworn to in support of the second article, are equivocal, and the evidence of Mr. and Mrs. Butler not conclusive to his mind. "But as the facts charged have been fully admitted by both the counsel of the respondent, I have been obliged to consider him as *guilty*"!! In view of so astounding a declaration as this, we have only to say, that if the good Bishop had lived in the days of Cotton Mather himself, he would have run no risk of being burned for a wizard.

Many who have regarded the guilt of the accused as a question of construction, on which men judging by different standards, and actuated by friendly or hostile feelings would be likely to come to different conclusions or, in a word, as likely on the whole to be very much of a High and Low Church question, have been particularly curious to know the grounds of Bishop Brownell's decision. If the above extract is correctly given the mystery as to one article in the presentment is solved; Bishop Brownell, acting as a judge, in the discharge of the most solemn duty which the Church could devolve on him, condemned the defendant against the conviction of his own mind.

Harper's Illuminated Bible has reached the XVIIIth number, and we doubt not retains its admirers.

History of Greece, by the Bishop of St. David's, (Connop Thirlwall,) is before us in its seventh number.

A Map of Palestine, sent us by J. H. Colton the publisher, is really a valuable and elegant aid to the familiar knowledge of sacred topography. It claims to have had the revisions of Dr. Robinson.

Enter into thy Closet, by William Berrian, D.D. An admirable manual of devotions, and one which we can and do most warmly commend. It is in part made up from early English writers, and in part from ancient litanies, though it seems to us that a more frequent recurrence to the latter source might well have been made. There is a depth of meaning and simplicity of expression in the old, nay in all, catholic prayers which must render them infinitely more acceptable to catholic minded Christians than all the well meant but painfully feeble, or it may be familiar "addresses to the Deity" of many modern offices.

The True Catholic, Vol. II., No. 22. We have received the February number of this journal and from its steady continuance augur well for the interest taken in it. The articles appear to be generally well written and present the line of argument which the magazine adopts with much force and clearness. "German Rationalism" is in continuation of a series, and deserves the thanks of the Church for setting forth the tendencies of the frightful offspring of private judgment which threatens sooner or later to find its way among us. From Michaelis to Struuss, from Luther to Hegel, from Biblical exegesis to rejection of Scripture, from individual Christianity to philosophical Atheism the path is direct and has been well trodden; may God preserve our Church from those who would lead *us* into it. Of the other papers in this number we are unable to speak, but those who know the work will need no further recommendation. A communication on the late trial we have marked for insertion.

We find in the Christian World one or two documents wherein is contained curious information of New England ecclesiastical movements and a state of affairs disclosed which differs from the Anti-Tractarian demonstrations in Exeter only by the immeasurably superior dignity of the cis-Atlantic parties, and the perfectly courteous mutual recognition of "rights" on the parts both of "pastor" and "church-members."

Mr. Theodore Parker, of Roxbury, is somewhat conspicuous among Unitarians for having maintained views tantamount to infidelity, and the publication of a work, two or three years ago, in which his peculiarities were set forth, led to his being "cast out" by the "fraternity of Unitarian ministers" in Boston, an act of discipline which some of the fraternity think injurious to Catholic Unity. Mr. Parker's views are those of the extreme Neologists, and as his starting-point was Unitarianism, there was nothing to prevent his speedy arrival at the goal which Bauer and other blasphemers had reached before him. Accordingly his system is symmetrically developed into pure Deism, though we dare not transcribe any of its impieties, but merely say that he denies the Bible any authority, calls our Lord a mythical personage, and attributes the belief in his miracles to the same principle on which he would explain the Mormon pretensions. These dogmata are not much relished among Unitararians, yet as universal toleration and love is professed among them, Mr. J. F. Clarke sees the incongruity with such profession of excommunicating Mr. Parker, and invites him to preach in the pulpit of the "Church of the Disciples," of which Mr. Clarke is "pastor." Those of the congregation who had not such views of the necessity of Christian unity as their pastor, met (January 27) and asked their pastor to withdraw the notice he had given. Of course Mr. Clarke declined, there was a great principle involved; he had done the same thing in 1841 and then his right to invite Mr. Parker or any one else to preach for him was fully recognized by "the Church;" finally they (the church members) had a right to dictate to him and *direct* him to retract, but he would not otherwise. A meeting of the dissatisfied was held, and the Pastoral Committee directed to wait on the pastor. The committee, which consists of five brothers and five sisters, did so—in vain; the pastor was not to be moved; there was a responsibility to be borne undoubtedly, he was willing to bear it if they were not, they must protest or do something to relieve themselves, and he suggested another meeting. At this meeting a resolution was proposed allowing freedom of thought and speech, claiming also *freedom of hearing*, and insinuating that to invite Mr. Parker to preach tended to abridge such auricular liberty, but the meeting adjourned without taking the question. A second meeting was held, and a third, at which one brother argued that Mr. Parker was no worse to some than Priestly and Belsham. The pastor allowed that the church had a right to vote that *he* had no right to invite Mr. Parker, that his convictions were so strong that he should insist on it if not forbidden, that Romanism had tried *crushing* heresy, and Romanism was now a dry and barren tree; Protestantism had tried *excluding* heresy and excommunicating the heretic, and Protestantism was fast going to seed, and that there was no other principle of union that could save the Church. The majority was so evidently on the side of "love," the pastor and Christian union, that no vote was taken; but with a courteous protest the "bigoted" minority relieved their consciences, while the bland pastor and "liberal" majority rejoiced in the approach of Christian union.

To Correspondents.

Received—"E.," "W. A.," "Maraquita," "M B.," "Alban," (two articles,) "G.," "Quis," "Robert Court," (two articles,) "An Afflicted Churchman," "Y.," and "Semper Idem."

"Nimis" is in type.

Died.

At the residence of his brother-in-law, Mr. P. I. Shults, in this city, on Sunday evening, 26th January, Mr. Ezekiel S. Truesdail, merchant of Detroit, Michigan, in the 26th year of his age. Mr. T. came on here with his physician, fearing he had a pulmonary affection, with a view of going farther South should it be thought advisable. On taking medical advice in Philadelphia, he was confirmed in his fears respecting the disease, but dissuaded from seeking a more southerly climate; and it was ordered by a good Providence that he should remain during the brief remainder of his life where he could have the kind solicitude and attention of a brother-in-law and two beloved sisters. With these around him, in constant attendance to administer to his slightest wish and want, he was permitted by that same good Providence who ordereth all things aright, gradually to weaken and sink without pain or suffering for the space of about six weeks; when his immortal spirit which had long trusted in the merits and atonement of the crucified and risen Saviour for acceptance to his rest, took its final and everlasting flight; a happy death to him, and consoling to his near and dear relatives and friends, and to us who remain, the strongest admonition that in the very midst of life we are in death, and of the exceeding great importance of preparation for our last great change. The writer was never so deeply impressed with the uncertainty of human life, as in the passage of this young and vigorous spirit from the things of time and sense to that world of spirits where no change comes. C. L.

Calendar.

February.

16. Second Sunday in Lent.
23. Third Sunday in Lent.
24. St. Matthias the Apostle.

March.

2. Fourth Sunday in Lent.
9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. Good Friday.
22. Easter-Even.
23. Easter Day.
24. Monday in Easter Week.
25. Tuesday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

Notices.

☞ The Rev. Jonathan M. Wainwright, D. D. will preach on Sunday evening next, (the 16th inst.,) in the Church of the Redemption, Sixth st., between 2d and 3d Avenues. Service to begin at 7½ o'clock.

☞ The Rev. John M. Forbes, Rector of St. Luke's' will deliver a Sermon to the Young, in the Mission Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening. Service to commence at 7½ o'clock. Feb. 15.

☞ The G. T. Bedell, Rector of the Ascension, will preach, next Sunday evening, 16th inst., in the French Church *Du Saint Sauveur*, corner of Nassau street and Park Row. Service to begin at 7 o'clock. All are respectfully invited to attend. Feb. 15.

St. Thomas's Church.—A Sermon will be preached in this church to-morrow evening (Sunday the 16th inst.) by the Rev. C. F. Cruse, D.D., in behalf of St. Simon's (German) Church. Service to commence at 7½ o'clock. It is hoped that the friends of this benevolent undertaking for the destitute portion of our German population will be encouraged by a general attendance. Feb. 15.

☞ Christ Church, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday evening. Service to commence at half past 7½ o'clock. To-morrow evening, February 16th, sermon by the Rev. Frederick J. Goodwin. Feb. 15.

All Saints' Church, will be opened for Divine Service on Sunday Evenings during Lent, at half past seven o'clock. Feb. 8.

St. Clement's Church, Amity street, will be open for Divine Service every Sunday evening during Lent. Service to commence at half past 7 o'clock. F. 8.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 5th February, the Treasurer has received the following contributions:

From Grace ch, Camden, S C, $9; through N R Middleton, Esq, R A in Charleston, the united parishes of St Stephen's and St John's, in answer to the appeal, $155; Rev Mr Dehon, for Richmond, Ind, $20; Mrs Parker, for the same, $10; sundry members of St Michael's ch, do, $100; St Philip's ch, of which $11 is for Indian Missions, $75; St Michael's ch, $46 82; Society of colored persons, $16; Prince George's, Winyaw, $6 50—$429 32; Mrs Dows, of Brooklyn, $3; St Paul's ch, Medina, Ohio, $10; St Paul's ch, Louisville, in addition to collection received December 27, $3; St Bartholomew's S S, New York, $3; from N H R of Mississippi, per J A Sparks, $10; St Mark's ch in the Bowery, for Arkansas, $32 25; Illinois, $12; Missouri, $20—$64 25; Grace ch, St Francisville, La, Rev D S Lewis, $70; St John's ch, Islip, L I, $14 53; St James's ch, Goshen, Orange co, N Y, $23 54; St Ann's and So Farnham parishes, Va, per Rev J P McGuire, $19 50; female Sunday school of Fredericksburgh, $2 57; through W H Hubbard, Esq, R A in Richmond, Va, Raleigh and Dale parishes, Rev Mr Berkley, half, $18 50; Meade parish, Rev W M Jackson, $20; Russell parish, Rev J S Marbury, half, $10; St John's ch, Cumberland parish, $8; Mrs Mary Neal of Mecklenburgh, $4; W S Richardson, per Rev Dr Empie, $5; Rev R K Meade, Charlotteville, half, $15; Trinity ch, Staunton, $50; a lady, per Rev Mr Woodbridge, 50 cts—$131; Sunday school of St Paul's ch, Detroit, half, $11. Total, $803 71.

Thomas N. Stanford, Treasurer,
February 12, 1845. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of Jan'y 29th, (two weeks,) has received the following sums:

Collection at St Thomas's ch, N Y, $193 28; a *Presbyter*, being 15 per cent on his income for the year, $150; Trinity ch, Newport, R I, per Rev R B Hall, for Constantinople, $10; S S Christmas offering, $2; collection in Ch, $22 25—$34 25; Miss B, St Paul's ch, N Y, per J A Sparks, for parochial school, Galveston, $3; collection, Christ ch, Middle Haddam, to complete amount for the education of Cynthia Nash, Africa, per Jeremiah H Taylor, $13; St Michael's ch, Bristol, R I, per Rev J W Cook, December monthly collection, $9 88; do, do, for Eastern churches, $10; S school, Christmas collection for the education of a child in China, $9 55; St Mark's ch, Petersville, Frederick co, Md, per Rev J F Hoff, rector, Christmas collection, half, $10; Grace ch, Honesdale, Pa, Rev O E Shannon, $8; through Edward Wilcox, R A, Philadelphia, S B B, half, $25; female S school, St Luke's ch, Phil, for education of "Emily Spear," Africa, $20; G W Taylor, Treasurer Committee of Appropriations, St Andrew's ch, Phil, for China, $23 62; female S S Emmanuel ch, Holmesburg, Pa, Christmas offering, for Africa, $2 74; Trinity ch, Phil, Christmas offering, half, $13 11; quarterly collection, St Peter's ch, for Texas, $50; for Constantinople, $100; St Thomas's ch, Morgantown, Pa, $5 18; St Mary's ch, Chester, Pa, $12 66; St John's ch, Bellefonte, Pa, $10; Christmas collection, half, $1; female S S Christ ch, Phil, for education of "John W James" and "Benjamin Dorr," Africa, 3d annual payment, $40; Miss Hutchins, for education of John W Hutchins, Africa, 3d annual payment, $20; Holy Trinity ch, Westchester, Pa, Christmas offerings, $1 12; female S school, St Andrew's ch, Phil, for beneficiary at Athens, $80—$404 43; through T H Trescott, R A, Charleston, S C, St Philip's ch, Charleston, $11 25; for Africa, $3; for Rev J W Miles, $10; general, $41; St Michael's ch, Charleston, $35 82; Society of colored persons, $16—$117 07; S school, St Bartholomew's ch, New York, $3; a few friends to Foreign Missions, Wilmington, N C, $10 70; Rt Rev C P McIlvaine, offerings of his household, $20; St John's ch, Cayahoga Falls, for China, $2; for Africa, $2; for Greece, $2; St Ann's and South Farnham parishes, Essex co, Va, per Rev J P McGuire, $50; through W H Hubbard, R A, Richmond, Va, from Rev P F Berkley, Raleigh and Dale parishes, Va, half, $18 50; Rev Wm M Jackson, Meade parish, part, $23 80; J S Marbury, Russell parish, Bedford co, Va, half, $10; Rev Wm Hodges, Miss B M Page, for education of a boy in Greece, named "Page," $30; Wm Williams; Rev R K Meade, Charlottsville, half, $15; Rev George Woodbridge, R Duvall, for Ch in Houston, $2; Mrs Ann Cousl, half, 50 cts—$99 80; a lady of St Paul's ch, for Africa, $20; St Mark's ch in the Bowery, for China, $26 37; for Africa, $19—$45 37; ladies of Christ ch, and St John's ch, Hartford, Ct, per Rev Geo Burgess, for education in China, $25; do, for Africa, $20—$45; Trinity parish ch, New Haven, for Constantinople, collection, $145 97; Ogden Society of Young Ladies, for do, $40; Bishop Seabury Society of Young Ladies, for do, $20—$205 97. Total, $1468 30.

J. Smyth Rogers, Treasurer,
New York, Feb. 12, 1845. 57 Wall-st.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 5th inst., the following contributions, viz:—

From the "Ch at M A," $75; "a member of St John's chapel," N Y, for "Essex County Mission," annual subscription, $10. Total amount, $85.

C. N. S. Rowland, Treasurer,
Feb. 12, 1845. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 5th inst, viz:—

From Mrs D, $1; St John's ch, Islip, Rev D V M Johnson, $11 65. Total amount, $12 65.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Feb. 12, 1845. 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From monthly offerings of St James's ch, Rev John Dowdney, $2 05.

Annual subscribers.—Clement C Moore, LL D, $4; Daniel Oakey, $3; Sinclair Toussey, $2. Total amount, $11 05.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, February 12, 1845.

Elegant Desk Prayer Book.—The Society have nearly out of press a corrected edition of their Desk Prayer-book, on very superior paper, in quarto or folio size, which will be sold in sheets or various styles of binding, at reduced prices.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Church at M A, $3 79.

Annual subscribers.—Rev Benj Evans, $1; Daniel Oakey, $1. Total amount, $5 79.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, February 12, 1845.

FOR THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Stanford & Swords, from a friend, $12 50; by the same hands, from a lady of St Paul's chapel, $12; by the same, from a lady of Grace ch, $5; by the hands of Mr T C Butler, from D O, $5.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary,

Benj. Evans, 23 Hamilton street.
New York, February 12, 1845.

Mission Church of St. Matthew.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From M S, $10; John D Wolfe, Esq, $25; a friend, by Stanford & Swords, $12 50; a lady of St Paul's chapel, by the same, $12; D O, through Mr T C Butler, $5.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.

February 12, 1845.

Mission Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations, for the benefit of the poor:

From a friend in Bond street, $20; by Stanford & Swords, from T K, $5; from a friend, $12 50; from a lady of St Paul's chapel, $16; by Thomas C Butler, Esq, from D O, of Grace ch, $5.

Lot Jones, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.

Feb. 12, 1845.

☞ "A Sunday School Teacher in All Saints' Church" is informed that his donation has been laid out in books, and sent to 20 John street, addressed as directed.

Just Published.

ENTER INTO THY CLOSET; a devotional work, by Rev. William Berrian, D. D., Rector of Trinity Church, New York.

Devotions for the Sick and Afflicted. Revised by the same author.

Sermons on the Ministry and Ordinances of the Church of England, by the Rt. Rev. Bishop Beveridge.

Sermons on the Duties of Daily Life. By Rev. F. E. Paget.

Two Sermons by the Rev. Dr. Seabury—one "in reference to the Trial of Bishop Onderdonk, from the Churchman of January 11, 1845;" and the other "The Calumnious Ear," from the Churchman of February 1. Price $1 50 per hundred.

Journals of the General Conventions, House of Bishops and House of Clerical and Lay Deputies, with an Appendix, containing the Constitution and Canons, a List of the Clergy, questions addressed to the Professors of the General Theological Seminary by the Bishops as Visitors, answers to the same, &c. &c., together with much statistical information in relation to the Church. pp. 320. Price 50 cents.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Feb. 15. opposite St. Paul's.

PARLOR ORGAN.—Wanted to purchase a small Parlor Organ. Address H. box 304 Post Office, stating where it can be seen, and the *lowest* price.

Feb. 15—1t8

LONDON BOOKS.—Just received per ship Victoria,

The Liturgy compared with the Bible.
The Church from January to December.
Promesi Sposi, 2 vols.——The Abbey Church.
Poole's England, vol. 1.
Wilberforce's Sermons. Do. American Church.
Surin's Spiritual Life. Dr. Pusey's ed.
Avrillon's Guide to Advent, do. &c.

J. A. SPARKS, Churchman's Bookstore,
Feb. 15. 161 Fulton street.

THE AMERICAN HARP.—A Collection of new and original Church Music, under the control of the Musical Professional Society in Boston, arranged and composed by Ch. Zeuner, organist to St. Paul's Church and to the Handel and Haydn Society.

Extract from recommendation of Musical Society.

"Having our profession at heart, we trust Mr. Zenner's work will have an extensive circulation, convinced that it will give satisfaction not only to the profession itself, but also to the liberal amateur, and to any congregation where music forms a part of worship."

Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

STANDARD EPISCOPAL WORKS.

Published by D. Appleton & Co., 200 Broadway.

HOOKER'S Complete Works, edited by Keble, 2 vols, 8vo	$4 00
Burnet's History of the Reformation, 4 vol, best edition, 22 portraits, $8; cheap ed. 3v	2 50
Burnet's Exposition of the 39 Articles, best edit.	2 00
Bradley's Practical and Parochial Sermons, 1v 8vo	2 00
Magee on Atonement and Sacrifice, 2 v, 8vo	5 00
Maurice on the Kingdom of Christ, 1 v	2 50

Feb 15.

NEW THEOLOGICAL WORKS.

JUST IMPORTED.

REV. WM. BRIDGE'S Works, vol 4	$3 50
Eusebius's Life of Constantine, 1v 8vo	2 50
The Scriptures in Hebrew and English, 1v	6 50
Boone's Man's True Interest, 1v	2 50
Redemption in Israel, by M. Barker, 1v	2 00
Gleig's Sermons for Advent, 1v	1 63
Liturgies of Edward VI. (Parker's Society)	3 50

Imported and for sale by
Feb 15. WILEY & PUTNAM, 161 Broadway.

For the Churchman.

"How old we are getting."

LINES

RESPECTFULLY COMMENDED TO THE CONSIDERATION OF *Mr. E. S. I.*

How old we are getting—the truth must be told—
There's no use in fretting,—we 're all growing old.
To-day and to-morrow, are noiselessly here,
Yet they bring much for sorrow, and little for cheer.
Father Time softly treading, steals our young hopes away
While winters are spreading, and hair turning gray.
Our tempers are souring, our hearts growing hard,
And Age overpowering, we cannot discard.
Our Youth fast receding, we grasp at it still,
Alas! vainly pleading, it stays not at will.
No thought of the morrow, has stirr'd in the soul,
O'er which days of sorrow, eternally roll.

How old we are getting, the truth must be told—
There's no use in fretting—we 're all growing old.—
But turn we the dial, let the bright side appear,
No joy without trial, no hope without fear.
No gloom without brightness, no storm without calm,
No night without lightness, no grief without balm.—
When Spring first appearing, we joy in its birth;
To the sad heart encheering, to the merry 'tis mirth.
From its beauties and pleasures, its smiles and its tears,
Let us turn to the treasures, that in Heaven appears.
Our Summer advancing, its sweet smelling flowers,
The senses entrancing, we're lost in its bowers;
Till Heaven awaking, a thought of its love,
The soft spell is breaking, to raise us above.
Then Autumn receiving, its fruits in our grasp,
Still heedless pursuing, a phantom we clasp:
Our souls little thinking, like leaves from the tree,
Now withering and shrinking, and falling are we.
Then Winter approaching, its snows on our brow,
And old Age encroaching, is warning us now:
At the last hour turning, away from this Earth,
And Earthly things spurning, for Heavenly worth.
A hope we may cherish, when this life is o'er,
That the soul will not perish, and bliss is in store.—
Still while hearts are beating, in pureness and truth,
To God ere 'tis fleeting, let us turn, in our youth.
Then when old we are getting, with hearts full of trust,
And the sun of life setting, we return to the dust;—
May the soul upward flying, to God wing its way,
And blissful, undying, spend Eternity's day.

December 21, 1844. MARIQUITA.

Communications.

For the Churchman.

A Melancholy Picture.

The last moments of George Brummell, a celebrated "*leader of a set*,"—a pampered ornament of the fashionable world of London—and who terminated his existence within the walls of a public hospital in France, are thus recorded by his biographer, Captain Jesse:—

To the last he retained a confused recollection of those persons whose countenances had been the most familiar to him, and they would occasionally bring to mind the remembrance of those friends from whom he had, during his residence at Caen, received obligations and kindness. In this state of second childhood he remained till the spring in the following year, apparently perfectly happy, and capable of answering questions relating to his wants, but wholly unconscious of his real position. Though one or two of his intimate friends called to see him after he was placed in this asylum, the only visits that he received towards the immediate close of his life, were those of the English clergyman, and this gentleman, to whom I wrote on the subject, draws a melancholy picture of the state of his impaired intellect, when he attempted to excite in it any reflections or recollections of a serious nature. This point is one which certainly ought not to be evaded in the biography of any man: yet, remembering our own errors and infirmities, it should be touched upon with benevolence and charity—not in the pharisaical spirit of "Stand off, I am holier than thou."

The following is an extract from his letter:—"Mr. Brummell was in an imbecile state when I arrived at Caen, and remained so until his death, incapable of remembering any occurrence five minutes together; but occasionally recalling some anecdote of days long since passed. Mr. Brummell appeared quite incapable of conversing on religious subjects. I failed in every attempt to lead his mind (if he can be said to have retained any power of mind) to their consideration. I never, in the course of my attendance upon the sick, aged and dying, came in contact with so painful an exhibition of human vanity, and apparent ignorance and thoughtlessness of and respecting a future state; for I have before visited persons whose mental powers were equally shattered, but still it was possible to touch some chord connected with religion, to which they responded, though perhaps weakly and imperfectly: with him there was some response, when sounded on worldly subjects; none on religious,—until a few hours before he died, when, in reply to my repeated entreaties that he would try and pray, he said, 'I do try,' but he added something which made me doubt whether he understood me." About a week before Mr. —— paid him this, his last visit, his debility had continually increased; his hour was evidently approaching fast; nature was completely worn out; and her lamp which had burned too frequently before the altars of folly and pleasure, was now on the eve of expiring. This letter of the Rev. gentleman's is but a sad and painful prelude to the description of his last moments, the particulars of which I learned from the nun who had attended him from the time he entered the Bon Sauveur. "On the evening of his death," said that amiable woman, "about an hour before he expired, the debility having become extreme, I observed him assume an appearance of intense anxiety and fear, and he fixed his eyes upon me, with an expression of entreaty, raising his hands towards me, as he lay in the bed, and as though asking for assistance, (*ayant l'air d'implorer que je vienne à son secours*,) but saying nothing. Upon this, I requested him to repeat after me the *acte de contrition* of the Roman ritual, as in our prayer-books. He immediately consented, and repeated after me in an earnest manner (*un air pénétré*) that form of prayer. He then became more composed, and laid his head down on one side; but this tranquillity was interrupted about an hour after, by his turning himself over, and uttering a cry, at the same time appearing to be in pain; he soon, however, turned himself back, with his face laid on the pillow towards the wall, so as to be hidden from us who were on the other side; after this he never moved, dying imperceptibly." It was a quarter past nine in the evening of the 30th of March, 1840.

There cannot be a doubt that Brummell must, at some period of his life, have considered the subject of religion; indeed his letter, in the thirty-sixth chapter, shows that he was neither ignorant of the history of the Romish and Protestant Churches, nor insensible to the difference between them; but it is equally certain that, whatever he may have done in early life, he did not, when at Caen, attend the public worship of that in which he had been brought up, even when consul. But though he never supported religion by his example, he was no sneering Sadducee: he never treated it with disrespect, nor ridiculed the observance of its duties in others; on the contrary, he always admonished his young associates if they showed any disposition to joke upon the subject. Unhappily, however, this furnishes no evidence that he ever felt the force or value of it in his life so deeply as he did the want of it in his dying moments, when he yielded to the nun's persuasion, and repeated after her the prayer of her Church. Mr. —— says, that to his repeated exhortations that he would pray, "I do try," but that he "thought, from something he said afterwards, it was uncertain whether he had understood him or not." Let us hope, however, that he did understand him, and that the words he subsequently murmured, which seemed to cast a doubt upon the subject, were the expressions of a ruined intellect, which had already wandered from the subject. Let us hope, too, that the overwhelming feelings, the "*air pénétré*," was the result of a return of consciousness such as sometimes visits on their death-beds those who are afflicted as he was,—that under its influence he eagerly clung to the support the nun offered him, and that his prayer was accepted by that all-merciful God to whom it was addressed. It was the only tribute that, in that awful moment, his startled mind and "broken and contrite heart" could offer, being then utterly unable to remember a prayer, according to the liturgy of his own Church. Such was the melancholy end of the gay and admired George Brummell! D.

Selected for the Churchman.

On the Origin and Prevalence of Calumny.

Almost one half of our time is spent in telling and hearing evils of one another; some unfortunate knight is always upon the stage; and every hour brings forth something strange and terrible to fill up our discourse and our astonishment, "How people can be so foolish!"—and it is well if the compliment ends there; so that there is not a social virtue for which there is so constant a demand, or, consequently, so well worth cultivating, as that which opposes this unfriendly current. Many and rapid are the springs which feed it; and various and sudden, God knows, are the gusts which render it unsafe to us in this short passage of our life! Let us make the discourse as serviceable as we can, by tracing some of the most remarkable of them up to their source.

And, first, there is one miserable inlet to this evil, and which, by the way, if speculation be supposed to precede practice, may have been derived, for aught I know, from some of our busiest inquirers after nature; and that is, when with more zeal than knowledge we account for phenomena before we are sure of their existence. "It is not the manner of the Romans to condemn any man to death," (much less to be martyred,) said Festus; "and doth our law judge any man before it hear him, and know what he doth?" cried Nicodemus; "and he that answereth or determineth a matter before he has heard it,—it is folly and shame unto him." We are generally in such a haste to make our own decrees, that we pass over the justice of these,—and then the scene is so changed by it that 'tis our own folly which is real, and that of the accused which is imaginary; through too much precipitancy it will happen so: and then the jest is spoiled,—or we have criticised our own shadow.

A second way is, when the process goes on more orderly, and we begin with getting information; but do it from those suspected evidences, against which our Saviour warns us, when he bids us "Not to judge according to appearance." In truth, it is behind these that most of the things which blind human judgment lie concealed; and, on the contrary, there are many things which appear to be,—which are not: "Christ came eating and drinking,—behold a wine-bibber!—he sat with sinners,—he was their friend:—in many cases of which kind, Truth, like a modest matron, scorns art,—and disdains to press herself forward into the circle to be seen:—ground sufficient for Suspicion to draw up the libel,—for Malice to give the torture,—or rash Judgment to start up and pass a final sentence.

A third way is, when the facts which denote misconduct are less disputable, but are commented upon with an asperity of censure, which a humane or a gracious temper would spare. An abhorrence against what is criminal is so fair a plea for this, and looks so like virtue in the face, that in a sermon against rash judgment, it would be unseasonable to call it in question,—and yet, I declare, in the fullest torrent of exclamations which the guilty can deserve, that the simple apostrophe, Who made me to differ? Why was not I in an example? would touch my heart more, and give me a better earnest of the commentators than the most corrosive period you could add. The punishment of the unhappy, I fear, is enough without it; and were it not, 'tis piteous the tongue of a Christian (whose religion is all candor and courtesy) should be made the executioner! We find in the discourse between Abraham and the rich man, though the one was in heaven, and the other in hell, yet still the patriarch treated him with mild language:—"Son! Son, remember that thou in thy lifetime," &c. And in the dispute about the body of Moses, between the archangel and the devil (himself,) St. Jude tells, he durst not bring a railing accusation against him; it was unworthy his high character, and, indeed, might have been impolitic too; for if he had, (as one of our divines notes upon the passage,) the devil had been too hard for him at railing; it was his own weapon; and the basest spirits, after his example, are the most expert at it.

This leads me to the observation of a fourth cruel inlet to this evil: and that is, the desire of being thought men of wit and parts; and the vain expectation of coming honestly by the title, by shrewd and sarcastic reflections upon whatever is done in the world. This is setting up trade upon the broken stock of other people's failings, perhaps their misfortunes, so much good may it do them with what honor they can get; the furthest of which, I think, is to be praised, as we do some sauces, with tears in our eyes. It is a commerce most illiberal; and as it requires no vast capital, too many embark in it; and so long as there are bad passions to be gratified, and bad heads to judge,—with such it may pass for wit, or at least like some vile relation whom all in the family is ashamed of, claim kindred with it, even in better companies. Whatever be the degree of its affinity, it has helped to give wit a bad name; as if the main essence of it was satire:—certainly there is a difference between bitterness and saltness; and that is, between the malignity and festivity of wit: the one is a mere quickness of apprehension, void of humanity,—and is a talent of the devil; the other comes from the Father of spirits, so pure and abstracted from persons, that willingly it hurts no man; or if it touches upon an indecorum, 'tis with the dexterity of true genius, which enables him rather to give a new color to the absurdity, and let it pass. He may smile at the shape of the obelisk raised to another's fame; but the malignant wit will level it at once with the ground, and build his own upon the ruins of it.

What then, ye rash censurers of the world, have ye no mansions for your credit but those from whence ye have extruded the right owners? Are there no regions for you to shine in, that ye descend for it into the lower caverns of abuse and defamation? Have ye no seats but those of the scornful to sit down in? If Honor has mistook his road, or the Virtues in their excesses have approached too near the confines of Vice, are they therefore to be cast down the precipice? Must Beauty for ever be trampled upon in the dirt for one, one false step? And shall no one virtue or good quality, out of the thousand the fair penitent may have left,—shall not one of them be suffered to stand by her?—Just God of heaven and earth!

But thou art merciful, loving, and righteous, and lookest down with pity upon these wrongs thy servants do unto each other. Pardon us, we beseech thee, for them, and all our transgressions! let it not be remembered that we were brethren of the same flesh, the same feelings and infirmities! My God! write it not down in thy book that thou madest us merciful after thy own image! that hast given us a religion so courteous, so good tempered, that every precept of it carries a balm along with it to heal the soreness of our natures and sweeten our spirit, that we might live with such kind intercourse in this world, as will fit us to exist together in a better.

THE INFAMY OF SLANDER.

This delusive itch for slander, too common in all ranks of people, whether to gratify a little ungenerous resentment; whether oftener out of a principle of levelling, from a narrowness and poverty of soul, ever impatient of merit and superiority in others; whether from a mean ambition, or the insatiate lust of being witty, (a talent in which ill nature and malice are no ingredients;) or lastly, whether from a natural cruelty of disposition, abstracted from all views and considerations of self: to which one, or whether to all jointly, we are indebted for this contagious malady, thus much is certain, from whatever seeds it springs, the growth and progress of it are as destructive to as they are unbecoming a civilized people. To pass a hard and ill natured reflection upon an undesigning action; to invent, or, which is equally bad, to propagate a vexatious report without color and grounds; to plunder an innocent man of his character and good name—a jewel which, perhaps, he has starved himself to purchase, and probably would hazard his life to secure; to rob him at the same time of his happiness and peace of mind, perhaps his bread,—the bread, may be, of a virtuous family; and all this, as Solomon says of the madman who casteth firebrands, arrows, and death, and saith, Am I not in sport? all this out of wantonness, and oftener from worse motives,—the whole appears such a complication of badness, as requires no words or warmth of fancy to aggravate. Pride, treachery, envy, hypocrisy, malice, cruelty, and self-love, may have been said, in one shape or another, to have occasioned all the frauds and mischiefs that ever happened in the world; but the chances against a coincidence of them all in one person are so many, that one would have supposed the character of a common slanderer as rare and difficult a production in nature as that of a great genius, which seldom happens above once in an age. D.

CONVERSION OF A WHOLE CONGREGATION.—The Bishop of Chester consecrated a new church at Bolton, on Sunday, under somewhat peculiar circumstances. The building was erected in 1822 for the use of the Methodist New Connexion, and was always well attended on account of the learning and eloquence of the preacher. About four years ago the minister and congregation held several meetings, the result of which was that they determined on conforming to the Established Church. Since that period the building has been occupied as a chapel of ease to the parish church. A district has been assigned to it under the provisions of the 6th and 7th of Victoria, cap. 39, and on its being consecrated it became a parish church, under the name of Christ Church. The building is a plain brick structure, accommodating 800 persons, and is situated in the poorest and most spiritually destitute part of the town. To fit it for the service of the Church, a chancel has been erected, and to give the exterior something of an ecclesiastical character, the west front has been improved, and the addition made of a noble door-way of elaborate design, consisting of five receding arches, executed chiefly in *terra cotta* from the Ladystone Works, near Bolton. The windows, which had semicircular heads and sash-lights, have been replaced by elegant windows in the same style as the door-way (Norman,) and a bell gable, surmounted by an appropriate cross, has been placed on the top. A large number of persons assembled at the ceremony of consecration. The petition was presented to the bishop by the Rev. J. Slade, Vicar of the parish, and the service having been performed, the usual prayers of the Church, and those specially appointed for the occasion, were read, and a sermon was preached by the Rev. H. Raikes, Chancellor of Chester. The bishop licensed the Rev. T. Berry to the Incumbency of the new parish.—*Churchman's Newspaper.*

KENSINGTON CHURCH.—A correspondent of *The Morning Herald* transmits the following as the rule by which the service at this church is regulated:—1. Divine service on Sundays four times, and four sermons preached. 2. Morning prayer upon Saints' days, and Wednesdays and Fridays throughout the year. A sermon also on Wednesdays during Lent. 3. Upon all Sundays and Saints' days the prayer for the Church Militant is read. 4. The Holy Communion is celebrated twice every month as well as upon all the great festivals of the Church. 5. No psalm or hymn is sung before the commencement of the service. 6. No voluntary is allowed in the middle of the service. 7. The officiating minister himself gives out the psalms, hymns, and notices of every kind. 8. One of the prayers for those admitted into holy orders is read in the Ember weeks. 9. When the occasional offices are used, the whole is read without unauthorized omissions. 10. All collections at morning prayer are made from pew to pew while the sentences from the offertory are read. 11. At the Holy Communion the bread and wine are placed upon the table by one of the officiating ministers at the time appointed by the Rubric. 12. The children are regularly catechized after the second lesson in the afternoon service.—*Ch. Newspaper.*

THE DEAN OF JERSEY.—Our newly appointed Dean, the Rev. James Hemery, arrived in Jersey on Wednesday last, by the *Atalanta.* Yesterday morning the Very Rev. gentleman was put in possession of the parochial church, as Rector of St. Helier, by the Vice-Dean, the Rev. Mr. Falle, in presence of a number of persons assembled to witness the ceremony. His Reverence went to the principal door of the church, and from thence to the belfry, and having rung the bell he again returned to the principal entrance, where the Vice-Dean read the document appointing his Reverence to the Deanery of Jersey. The Vice Dean placed the Dean's hand on the latch of the door, after which the Dean unlocked and opened the door, went into the church and closed the door after him. After remaining inside a few moments he re-opened it and came out. He then went into the body of the church, where a document was signed by the constable and centeniers of the parish of St. Helier, the parochial committee, and the churchwardens. His Reverence appeared to be in the enjoyment of good health, and will, we hear, preach on Sunday next at the parish church.—*Jersey Times, Dec. 20.*

EAST FARLEIGH.—Mr. Gabriel Kennard, jun., ex-churchwarden of East Farleigh, seems to be laboring under a severe attack of undigested theology. In his own opinion, he is evidently a far better Divine than either his Vicar or the Archbishop himself. We have not the most remote idea as to who Mr. Gabriel Kennard, jun., and ex-churchwarden to boot, may be, but for the sake of argument we will suppose he is a shoemaker or a tailor; and we put it to him whether, in either case, he would not laugh immoderately if the Vicar or the Archbishop were to write him long letters, explaining how he ought to make his boots or his breeches? It was as wittily as wisely observed by South, in reply to the Puritan cobblers and tailors of his day, who used to say God did not require human wisdom to expound his word, "If God does not require the aid of human wisdom, still less does he want that of human ignorance." We shall, probably, return to Mr. Kennard's theological labors.—*Kentish Observer.*

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April 6, 1844.—yly

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April 20—tf

DR. ARNOLD'S LIFE AND CORRESPONDENCE.—D. APPLETON & Co. have this day published, "The Life and Correspondence of Thomas Arnold, D. D., edited by Rev. A. P. Stanley. The two volumes of the English edition in one vol. 12mo.

To the American scholar and student, the Life of Dr. Arnold is of unusual value and interest; it is not too much to say, that in the death of the author of the "History of Rome," learning has sustained a loss that we cannot hope to see repaired; yet not merely as a scholar will his loss be felt; his influence in elevating the moral tone of the "rising minds" at the Universities, and the valuable reforms he effected in the public schools of England, more spiritual, however, than formal, will endear his memory to all who "value true culture." His correspondence is very interesting; various in topic, life-like in its grasp of passing events, sensible in view, manly in style, and biographical in character. An appendix contains among other things, important extracts from his journals of continental tour. Jan. 25.

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The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

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ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale, Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

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